CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, OCTOBER 18, 1834. NO. 688.---VOL. XIV.—NO. 10.

RELIGIOUS MISCELLANY.

LUTHERAN CHURCH.

The following extract from the Lutheran Observer (Baltimore) contains a defence of the Lutheran Church in the U. S. occasioned by a letter of the Rev. Mr Patterson (Presbyterian) respecting that Church and its Clergy. The spirit of the piece is commendable, and it affords some information concerning the Lutheran Church.

It is sometimes profitable to know what others think and say respecting us. Man is a selfish creature, and as such is apt to imbibe too favorable an opinion of himself, and this begets pride and self-complacency,—evils greatly to be deprecated; because among other injurious tendencies, they operate as a barrier against further improvement. If we could see ourselves as others see us, if we could take the same deliberate survey of our character and deportment, which our less partial neighbors do; instead of being filled with self-approbation, we should often be deeply humbled and abhor ourselves in the dust in view of the numerous imperfections with which we justly stand charged. If then we would form a correct estimate of our demerits, we must not exclusively consult our own feelings, or the perhaps too favorable opinion of our friends, but also the unbiassed judgment of disinterested strangers, and even the less charitable surmises of enemies; and thus, by a judicious counterpoise of the whole, by suitable allowances made for the prepossessions of friends and the prejudices of opponents, and by fervent prayer for the enlightening influences of the Spirit of all wisdom, we may learn to behold ourselves in the same light in which we are regarded by God; and from this self-knowledge we may expect to enjoy real and important benefits.

The Evangelic Lutheran Church in the United States has been laboring and still labors under peculiar and formidable disadvantages, such as none but those who are intimately acquainted with the whole of her history are able justly to appreciate. Hence we have sometimes thought, that if those of our Presbyterian brethren and others who occasionally permit themselves to indulge in accusations against us, were correctly informed;—if they understood the obstructions that have lien in our way and the difficulties we still have to contend with: instead of reproaching us without mercy and without once extending to us the hand of relief, they would rather admire the progress we have made, and give us credit for having already succeeded, by the divine blessing, in surmounting so many obstacles and achieving so great an amount of good by means so limited and apparently inefficient in themselves.

We would not proclaim our own merits, or usurp praise which is not due to us. *We feel that in some respects we are in the rear of some of our sister churches* and have abundant cause to blush and be ashamed. But we might ask whether there is not cause for cherishing similar feelings among our Presbyterian brethren, who so often and so poignantly remind us of our lamented "ignorance and impiety?" We are conscious that there is room for moral, literary and religious improvement within the limits of our Zion; and can our neighbors who kindly publish abroad our deficiencies and mourn over "our ungodly system of religious instruction," aver that there are no evils to be deplored among themselves—no imperfections in their own system of religious instruction,—no contentions and divisions within their own bound? Those, whose own favorite system is at this moment exhibiting evidences of its want of conservative efficacy, and if we may believe some of its own prominent ministers, is shaking to its very centre, are perhaps not the best qualified to point out and reform the defects or abuses that mark the system of their neighbors. But we would not utter one disrespectful word in reference to our Presbyterian brethren generally. We hope, we are sure we sincerely love them; some of our most esteemed and pious friends are members of that church, and among them we enumerate brother P. with whom we are personally acquainted and whom we consider morally incapable of setting down aught in malice against us. But we apprehend that his strictly Presbyterian education, and Presbyterian mode of reasoning and forming opinions, and his probable lack of adequate knowledge on the subject on which he has written, have led him to form too unfavorable a judgment on some points adverted to in his letter. To take up all the particulars in which we think his zeal has betrayed him into mistake, would be a tedious and thankless task, but we cannot forbear offering a few comments. He says:

"The German system of religious instruction is just such as God never ordained. Their system is this; that a minister, to get a support, must have 6, 7, 8, 9, and I have heard it said, as many as 14 congregations. Now when a man comes once in 4, or 6, or 9, or 13 weeks, and preaches a sermon, and hastens to swallow a bite of victuals, mounts his horse, and hies away to another congregation, some 6 or 8 miles off, what religious impression can he make upon the people! What strength of body could a man expect from food if he should eat but once in five or six weeks?"

If the Rev Author had been acquainted with "the German system of religious instruction," he would not have ventured this broad, unqualified declaration. We verily believe the system in question to be in the most harmonious accordance with that which the Great Head of the church has appointed, and as *a posteriori* evidence, he has been pleased most graciously to smile upon it, blessing it to the conversion of thousands of impenitent sinners. Yes, we are decidedly of opinion that our prescribed mode of religious instruction *is just that which God approves*, and have no doubt there are now in heaven myriads of redeemed and glorified spirits, who from their own happy experience will bear triumphant testimony to this blessed truth. If it however be a fact that our ministers in the vicinity of Womelsdorf, or in any other region, have charge of 6, 7, 8, 9, and even as many as 14 congregations, and preach in some of them only once in 14 weeks, then indeed we heartily join our brother in protesting against the practice, if there be any possibility of altering it without producing effects still more to be dreaded; because we are confident no minister can do justice to half that number of churches. But this is not "the German system of religious instruction," nor even a feature of that system, which the writer has pronounced to be "just such as God never ordained." This system is not practised in any part of Germany, nor sanctioned by Lutheran or Reformed Synods in this country. It is reluctantly tolerated as an alternative, as a choice of evils forced upon them partly by a want of ministers, and partly by want of other circumstances beyond their control. We however know of no minister, and never before heard of one in our communion, who has 14 churches in charge; and there are very few indeed, we trust, who have 7, 8, or 9. But situated as we are, without anything like an adequate number of ministers to fill all our destitute stations, and receiving no assistance from our sister churches* —scarcely a cold word of encouragement, even from those who are loudest in reprehending our ecclesiastical arrangements, we would appeal to intelligent christians whether it is not more advisable for our poor, hard-laboring ministers to adopt an itinerant system and missionate, if it must needs be, among 6, 7, 8, 9, and even as many as 14 congregations, than to confine their labors to one church, and leave all the others destitute of a preached gospel?

Brother P.'s strictures on the "*fairs*" held in Pennsylvania, we fear are only too well founded, so far as their demoralizing effects are concerned. The destructive influence of those horrid feasts on the morals, especially of the young, cannot be otherwise than awful. But we are not sure that he is correct when he says:

"*Almost every German and German family that can*, goes to town and spends less or more in this frolic." * * * * Almost every German *with his whole family*, lays aside work on that day," &c.

We will not venture positively to contradict the brother in this matter, but for the credit of the German character we hope there is a goodly number of pious German families who are opposed to these fairs, and discountenance them by every means in their power. But why confine the practice to the Germans? We are told that the lower order of the *English* are as fond of those wretched exhibitions as the same class of Germans. Be this, however, as it may, we agree with our brother in deprecating the debauching and ruinous effects of those abominable outrages on decency and piety, and think that all good citizens in that state, Presbyterians no less than Lutherans, and the English as well as the Germans, should unite in efforts to abolish them.

* Since writing the above, we have learnt, that a few liberal and magnanimous members of other churches have contributed to the support of the Seminary in Gettysburg, and among them, the distinguished and benevolent Editor of the "Philadelphian," who favored us with a very generous contribution.

[From the New York Observer.]

APOLOGIES FOR TRAVELLING ON THE SABBATH.

Some of those who do the *work* of journeying on the Sabbath, do not condescend to make any apology for it. They care neither for the day, nor for Him who hallowed it. With these we have nothing to do. Our business is with those who, admitting the general obligation of the Sabbath, and knowing or suspecting Sunday travelling to be sin, offer apologies which they hope may justify the act in their case, or else go far towards extenuating the criminality of it. I propose to submit to the judgment of my readers, some of the excuses for this sin, as I cannot help calling the breach of the *fourth* commandment, which from time to time I have heard alleged.

I would premise that I know of no sin which men are so *sorry* for before it is done, and so ready to apologize for afterwards. I cannot tell how many persons, about to travel on the Sabbath, have answered me that they were very *sorry* to do it; and yet they have immediately gone and done it. They have repented and then sinned—just like Herod, who was sorry to put John the Baptist to death, and then immediately sent an executioner to bring his head. It does not diminish the criminality of an act that it is perpetrated with some degree of regret—and yet the presence of such a regret is considered by many as quite a tolerable excuse.

One gentleman who was sorry to travel on the Sabbath, added, I recollect, that it was *against his principles* to make such a use of the day. I wondered then that he should do it—that he should deliberately practise in opposition to his principles. But I was still more surprized that he should think to excuse his practice by alleging its contrariety to his principles. What are principles for but to regulate practice; and if they have not fixedness and force enough for this, of what use are they? A man's principles may as well be in favor of Sabbath breaking as his practice; and certainly it constitutes a better apology for a practise that it is in conformity to one's principles, than that it is at variance with them.

Another gave pretty much the same reason for his conduct in different words. "It is not my *habit*," said he, "to travel on the Sabbath." It was only his *act*. He did not uniformly do it. He only occasionally did it. A man must be at a loss for reasons who alleges as an apology for travelling one Sabbath, that he does not travel other Sabbaths. The habit of obedience forms no excuse for the act of disobedience.

An intelligent lady who was intending to travel on the Sabbath, volunteered this exculpation of herself. She said she had travelled one Sabbath already since she left home, and she supposed it was no worse to travel on another. I said nothing, but it did occur to me that two sins were worse than one.

Another, and she was a lady too, said she could read good books by the way, and you know, said she, that we can have as good thoughts in one place as in another. I assented, but could not help thinking that the persons employed in conveying her might not find their situation as favorable to devout reading and meditation. This, I suppose, did not occur to her.

Another person said that he would never *commence* a journey on the Sabbath, but when once set out, he could see no harm in proceeding. But I, for my part, could not see the mighty difference between setting out on the Sabbath, and going on, on the Sabbath. My perceptions were so obtuse that I could not discern the one to be travelling and the other to be equivalent to rest.

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One person was very particular to tell me what he meant to do after he had travelled a part of the Lord's day. He expected by about 10 or 11 o'clock to come across a church and he intended to go in and worship. That he supposed would set all right again.

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There was one apologist who had not heard from home for a good while, and he was anxious to learn about his family. Something in their circumstances might require his presence. I could not sustain even that apology, for I thought the Lord could take care of his family without him as well as with him, and I did not believe they would be likely to suffer by his resting on the Sabbath out of respect to God's commandment, and spending the day in imploring the divine blessing on them.

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One person thought he asked an unanswerable question, when he begged to know why it was not as well to be on the road, as to be lying by at a country tavern. It occurred to me that if his horses had possessed the faculty of Balaam's beast, they could have readily told him the difference, and why the latter part of the alternative was preferable.

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But many said that this strict keeping of the Sabbath was an old *puritanical* notion, and this seemed to ease their consciences somewhat. I remarked that I thought it older than puritanism. A *Sinaitical* notion I judged it to be, rather than puritanical.

Many Sunday travellers I met with, begged me not tell their pious relatives that they had travelled on the Sabbath. They thought if these knew it, they would not think so well of them; and they would be likely to hear of it again. No one asked me not to tell God. They did not seem to care how it affected them in his estimation. It never occurred to them that they might hear from the Lord of the Sabbath on the subject.

I do not know any purpose which such apologies for Sabbath-breaking serve, since they satisfy neither God, nor his people, but one, and that is not a very valuable one. They serve only, as far as I can see, to delude those who offer them.

[From the London Observer.]

FIFTY REASONS FOR NOT SUBSCRIBING TO CHARITIES.

Having heard many excellent reasons assigned for not contributing to various charities, it is thought that a summary of them may be of use to those well-disposed Christians who, with great piety and benevolence, resolve never to give away a guinea till they have discovered a cycle of perfect institutions. The reasons being thus presented in a compact form will be ready for general use, without the trouble of invention upon every special occasion. The opposite reasons are in parallel columns.

FIFTY REASONS.

1. "I think you said that your institution contemplates foreign objects." "I did." Then I must decline: we have surely wants enough and poor enough at home."

2. "Are any of your officers paid, Mr Collector?" "Yes." "I never contribute to societies which pay any of their officers: such works ought to be done from pure Christian charity."

3. "You send out only Bibles?" "Only Bibles, sir." "I prefer subscribing where I can get Prayer-Books also."

4. "I have a conscientious difficulty in regard to these modern societies: there is no knowing how they may end. I heartily approve of your object, but I object to every thing new-fangled."

5. "Your Society does quite right in thinking of the souls of men; the soul is of infinite importance; yes, quite right; but you will not do much for men's souls if you forget their bodies; it seems hard-hearted to talk of Bibles, and schools, and missionaries, while so many want bread. Mention my views to the Committee."

6. "I purpose subscribing to several of the large societies, so that I cannot contribute to these local objects. I prefer doing good on a wide scale."

7. "Excuse me; for, though I hope I am a sound Churchman, I disapprove of societies confined to members of our own communion only; they are too sectarian. Christian charity loves to be warm-hearted."

8. "Your funds, I am happy to see, are flourishing. I must reserve my mite for institutions that more need it."

9. "Your objects are too vague; I prefer subscribing to societies with a specific plan. Who knows into what a society constituted so laxly may launch or degenerate?"

10. "Prayer-Books and Homilies are not enough. You ought to publish tracts. The age requires new works."

11. "I object to hospitals. I prefer dispensaries."

12. "Your Society adopts a test: I disapprove of tests."

13 "Your Society goes too far. You must excuse me."

14. "Your Committee are too sanguine; they rush into too many objects.—How can you expect the public will find funds as often as you think there is a new opening in Providence for your exertions? I expect to hear, one of these days, that you cannot pay your ballance to your treasurer. I am only surprized that you have found your funds so greatly increased as to sustain your increased expenditure. But it cannot last long. I prefer not committing myself at present. Societies should not be rash, any more than individuals."

15. "I cannot subscribe till I know that your object is approved by our rulers in Church and State. It seems injudicious to press it without that sanction."

16. "I prefer soup societies to clothing societies."

17. "If it were an adult school, I would subscribe; but we are over-stocked with all kinds of schools for children."

18. "You teach the Church Catechism."

19. "I will not subscribe till your public meetings open with prayer and conclude with praise. I delight to see Freemason's Hall thus consecrated."

20. "I never meddle with politics."—"Politics, sir!" Yes, yes; I call all these things politics—Church Reform, Sabbath Bills—every thing of the kind. I never give my name or a shilling to any of them. Christians have nothing to do with agitation. I call it all agitation."

21. "I have left off subscribing to schools. The poor are overtaught. They were better men, better subjects, and better Christians, when not one in fifty could read the New Testament."

22. "One cannot always be subscribing to every thing. I prefer one or two charities well worked out; not a whole cycle of Bible, missionary, educational institutions, which only puzzle and divide the interest one feels in each."

23. "Your rules would admit of * * *. Now I object to that object."

24. "You are too conservative."

25. "You concede too much; there is danger in concessions; especially in days like these."

1. "Your Society is, I believe, entirely domestic in its operations." "It is." "I am sorry for it: think of the claims of hundreds of millions of perishing heathens: think of China, and Tartary, and the East Indies."

2. "Your plan of not paying your officers will never work well; it must be feeble, disjointed, and inefficient. Be good enough to mention this to the Committee; and tell them I will subscribe—when I can—if they will adopt my system."

3. "I do not like your plan of dividing your funds between God's word and man's word. I prefer the system of the Bible Society, and should certainly subscribe to that institution if I did not see objections to it on other grounds. The Bible only, is my motto."

4. "Your old institutions are very apt to become decrepit. I prefer the modern societies; they have more of the vigour of youth and zeal. When I can spare a guinea, I intend to give it to one of these."

5. "I see you contemplate temporal relief as well as religious instruction. Temporal relief makes hypocrites. Besides, what is the body compared with the immortal soul? No, no; you begin at the wrong end. I cannot in conscience aid *you*; but I intend joining a Bible or Missionary Society as soon as Providence puts it into my power without injustice to my family."

6. "I mean to subscribe to our local institutions when I am a little settled in the neighborhood; so that I fear I shall have nothing left for your general institutions."

7. "I cannot in conscience subscribe to your society till the managers confine membership to Churchmen. Each sect works best in its own sphere; and besides these are not times," &c.

8. "I would readily subscribe, if I thought it of any use; but your funds are so declining that I fear you will be obliged to give up before long. The trifle I could spare would be of no essential service, and might be better bestowed where there seems a more settled state of the finances. If you should right your vessel, I shall be happy to subscribe—when I have it in my power.

9. "I do not approve of your defining every particular of your intended proceedings.—Who knows but tomorrow some more important objects may arise; and then the guinea I have given to you may be wanted for them, and I may not have another to give."

10. "I would gladly subscribe if you published only fixed and approved formularies; but I do not think it right to subscribe towards tracts. Who can say that they would all exactly meet my views?"

11. "I object to dispensaries. I prefer hospitals."

12. "Your Society has no tests: I disapprove of societies without tests."

13. "Your Society dees not come up to my mark."

14. "Your Committee ought to go on in faith. The silver and the gold will not be wanting. All things are possible to him that believeth. For every ten missionaries send out a hundred; for every score Bibles give away a thousand; for every hundred children educate a myriad.—When I see you thus casting yourselves on the providence of God, and not consulting carnal reason, I will do all I can to help you."

15. "Your excellent object, being so warmly approved by our rulers in Church and State, will, I trust, be attained without the aid of a voluntary society. It seems meddling without necessity, and might be offensive."

16. "I prefer clothing societies to soup societies."

17. "There is not much to be done for grown-up persons; begin with the young. We sadly want an infant school."

18. "You do not teach the Church Catechism."

19. "There is, to my mind, something irreverent, and even profane, in praying and singing Psalms in a large miscellaneous assembly, in an unlicensed hall, at a tavern, and with all the emblems of Freemasonry around you, and the associations of tavern dinners connected with the place. No clergyman, who understands his ordination obligations, can countenance such a proceeding."

20. "It is of no use doing things in this milk and water way. We live in stirring times; you must get at public men; present shoals of petitions; have a little wholesome Christian agitationing, and so forth. I should consider my guinea wasted in assisting your present plans; but if you will get twenty thousand signatures to an address to the king and both Houses of Parliament, I will draw it up for you. Plenty of friends would come forward to bear the expense."

21. "I have given up subscribing to schools. The poor are not half taught in them. If you will teach geography, astronomy, philosophy, and political economy, I will say something to you."

22. "It is of no use taking up an insulated charity here and there; if you take up one, you should take up the whole circle, and unite Bible, missionary, and education institutions, so as to reflect light and warmth upon each other."

23. "Your rules, though they may admit of * * *, do not specify it. I cannot join a society that does not make this a specific object."

24. "You are too reformatory."

25. "You concede too little; the times require large concessions."

DOCTRINAL AND BIBLICAL.

Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

The true nature of this sin, or blasphemy against the holy Ghost, though it be so plainly to be gathered from our Saviour's description of it, yet, I know not how, a great many learned men have made a hard shift to mistake it. Some have made it to be final impenitency, because that is unpardonable. But why that, rather than any thing else that is bad, should be called a blaspheming of the holy Ghost, it is hard to give a reason. Others have placed the nature of it in a "wilful and obstinate opposition of the truth:" which though it be a great sin, and included in the sin here spoken of, or a concomitant of it; yet there is great reason to believe that this is all that is here meant by it. Others would have it to consist in a malicious opposition of the truth, "when men know and are convinced that it is the truth;" which is a great sin indeed, if ever any man were guilty of it; but it is a great question whether human nature be capable of it. A man may indeed have sufficient means of conviction, and yet not be convinced; but it is hardly imaginable that a man should oppose the truth when he is actually convinced that it is the truth. And to mention no more, others think it to consist in a renouncing of the truth for fear of suffering; which made Francis Spira to think that he had committed this sin.

The nature of this sin did consist in a most malicious opposition to the utmost evidence that could be given to the truth of any religion. Our blessed Saviour, to show that he was sent by God, and came from him, wrought miracles, such as did plainly evince a divine power and preference accompanying him. For in St. Luke he is said to do them "by the finger of God," Luke xi. 20. "By the finger of God," that is, to do such things as were undeniable evidences of the divine power and presence. And this is the utmost testimony that God ever gave to any person that was sent by him. And the Pharisees were eye-witnesses of those miracles which our Saviour wrought, so that they could not deny them: yet such was their opposition to him and his doctrine, that though they saw these things done by him, and could not deny the reality of them, yet rather than they would own him to be the Messias and his doctrine to come from God, they most maliciously and unreasonably ascribed them to the power of the devil. And this was the blasphemy which they were guilty of against the holy Ghost. And herein lay the greatness of their sin, in resisting the evidence of those miracles which were so plainly wrought by the holy Ghost; and which, though themselves saw, yet they maliciously imputed them to the devil, rather than they would be convinced by them. And this is so very plain, that hardly any man, that considers our Saviour's discourse upon this occasion, can otherwise determine the nature of this sin, especially if he do but attend to those remarkable words which I cited before (Mark iii. 29) "but he that blasphemeth against the holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said he hath an unclean spirit."—*Tillotson.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

MR ARNOLD'S SECOND SEMI-ANNUAL REPORT OF HIS SERVICE AS MINISTER AT LARGE. New York: 1834.

We have read this Report with great satisfaction, and we believe that it will not fail of affording such to every friend of the cause of christian charity. It is a modest, but faithful and encouraging view of the writer's labors in a wide and arduous scene; showing with simplicity what has already been done, and exposing with good sense and discrimination, with a strong feeling of the urgency of the subject, but without extravagance or over-statement, the sources of the wants, vices, and miseries of pauperism, especially as existing in the city of New York.

Mr Arnold's ministry commenced in 1833. It was originated and has been supported by individuals, not exceeding fifty-five in number, chiefly belonging to the first congregational society (Rev. Mr Ware's) in New York. It is pleasant to observe an instance of liberality like this, both as in itself most commendable, and giving an animating example of what may be accomplished by the zeal and charity of a few, whose hearts are once given to a good cause. We are happy to find, that the "leading object of this ministry is not," as is expressed in a short preface to the Report, "so much to bestow alms, as to exercise over the Poor a moral influence, to urge the duty of self-reliance, to encourage industry, to promote knowledge, to save from the ruin of ignorance and sin." There are manifest difficulties, beside the want of adequate means and the certainty of meeting demands beyond the possibility of supply, in making the spiritual teacher and comforter the distributor of alms. However unavoidable this may be within certain limits, it is in truth adding to the duties of his office the perplexing cares and burdens of an overseer of the Poor.

Of the arduousness and variety of the duties of a Minister to the Poor, some idea may be formed from the following simple statement, with which Mr Arnold commences his report.

It is now about thirteen months since I entered upon the duties of my office, and I look back upon this period, spent in labouring amongst and for the poor of New-York, as probably one of the most useful, and certainly one of the happiest years of my life.

I have, during this time, made about three thousand visits, which have been divided amongst three hundred and forty-nine families, with most of whom I have had the most familiar intercourse. I have called on them with the utmost freedom, at all seasons, and under very various circumstances, and have been uniformly received with great cordiality and kindness. I have been their welcome guest in seasons of temporary want, and have ministered, so far as a discriminating benevolence seemed to dictate, to their necessities. I have been with them in seasons of comparative abundance, and tendered to them kind advice and friendly encouragement. I have witnessed their wanderings from the path of moral rectitude, and have distinctly, though kindly, warned them of their dangers, and pointed out to them the way of duty, and everlasting life and happiness. I have mingled with them in sickness, and sorrow and deep affliction, with such sympathy and service as one would feel and render who was conscious of his own exposure to the same or similar evils. I have stood by some in the awful hour of death, when all mortal ties were severed,—when they have passed that line which divides probation from retribution,—time from eternity,—and have followed with the mourning friends to the last earthly resting-place for man, endeavouring to make such impressions on them as would be permanently beneficial, and offering such counsel and consolation as our holy faith in the Gospel of Jesus Christ abundantly supplies. In short, I have endeavoured, according to my ability, to associate with them freely as a Christian pastor and friend.

In enumerating the principal causes of poverty and physical distress, besides those of the most general operation, ignorance, indolence and vice, there are others peculiar, as Mr Arnold thinks, to the crowded and foreign population of New York. We heartily wish the evil were confined to that city. But we fear, that it is extending to our own metropolis; and that from the rapid increase of foreign emigration, unless something is effectually done to arrest it, Boston as well as New York will be burdened with a dangerous host of idle, unprincipled, and desperate foreign beggars. And the peculiarity of the mischief is, that even from their religious faith we can expect little or no restraining influence.

This danger from foreign migration is connected with another; of the combined effect of which Mr Arnold thus speaks.

There is one cause which operates to a considerable extent in this city, as well as in many parts of the old world, but which is scarcely felt in most sections of our country. This is the superabundance of population over the means of comfortable subsistence, taken in connexion with the actual distribution of products under the existing institutions of society. There is here generally a supply of labour, at least of the simplest kinds, beyond the demand. That is, all who seek employment cannot obtain it at a remuneration sufficient for a comfortable subsistence. As there are more families than comfortable tenements to be rented, so there are more mouths to be fed than food to be exchanged for the labour of the hands. Therefore those who have nothing but their daily labour to exchange for their daily bread, must often be destitute or dependent. This city is the point at which from 40,000 to 50,000 emigrants from Europe arrive annually, and many of them will not proceed to the interior, where there is abundant room for them, so long as they can obtain a meagre subsistence here, with or without labour. In addition to this, numbers of the ignorant, imprudent and indolent, are constantly coming here from the country. They are allured by the advice of injudicious friends, by the greater facility of obtaining alms, and by the high nominal rate of wages, without reference to the increased expense of living, and the difficulty of obtaining employment; and having spent their little means in looking in vain for work, they are unable, even if disposed, to return. The consequence is, the city is always full, and this circumstance undoubtedly adds much to the extent and depth of poverty among us.

The Report next speaks of the remedies to be applied. These are not to be found in an indiscriminate distribution of alms, nor in attempting to meet with a passing supply a pressing exigency; but in the promotion of knowledge, industry and christian virtue among the laboring classes; in elevating their intellectual and moral condition; inspiring filial and sustaining views of God's providence and a sense of personal responsibleness. On these and other related topics the Report contains some judicious reflections, which our limits allow us only to commend to the attention of our readers.

We rejoice, that so important a ministry as

this to the Poor is committed in New York to judicious hands. We trust our brethren there will find large encouragement for their works of charity; and that a rich blessing may attend especially the labors of Mr Arnold.

FOR THE CHRISTIAN REGISTER.

EXTRACT FROM THE RECORDER.

In the Boston Recorder for September 19th, we have an account of a meeting of the New Hampshire General Association, at Merideth, September 2d. Among numerous other statements we have the following.

"Dr Matheson, a delegate from the Congregational Churches of England, addressed the assembly in a simple, affectionate and earnest manner. He spoke of the condition of the churches in England. There are 1600 Congregational churches—all supplied with Pastors and stated preachers. The utmost harmony of sentiment and feeling obtains among them. They all subscribe, without exception, to the doctrines contained in the Assembly's Catechism. The Unitarian heresy has declined. Ten churches of the ordinary size would contain all the Unitarian congregations in England. Revivals of religion are not known by that name. There are no general and powerful excitements as in this country. But I have found, said Dr M., in my travels through this country and attendance on the meetings of religious bodies, by dividing the number of conversions reported among your churches, that there is a larger proportion of annual admission to our churches than to yours. A church in England would be thought to be in a low state indeed, to whose communion some ten or twenty admissions were not annually made."

These statements afford matter for serious reflection and inquiry. Of 1600 pastors and stated preachers it is said, that "they all without exception subscribe to the doctrines contained in the Assembly's Catechism!" This Catechism was formed nearly two hundred years ago, in a time of civil war and most extraordinary dissension, in the church, as well as in the state. It contains 107 propositions, most of them of merely human composition; and many of them relating to questions which had long been disputed by Christians of different countries. I would then ask, Is it credible that all the propositions formed so long ago and under such disadvantageous circumstances, by fallible men at the best, are perfectly exempt from error? or so exempt that careful and thorough inquiry for two centuries has not been able to detect a single error, which should make even one man in 1600 hesitate as to subscribing the Catechism by wholesale? Is it to the honor of the 1600 ministers that they have all subscribed "without exception"? Does it evince that they are men of independent and inquiring minds? If this account is to the honor of the 1600 clergymen of Old England, is it not to the reproach of nearly all the clergymen of New England, of every sect? How very few, even of those who are called the orthodox clergy in New England, have not dissented from a considerable number of the propositions in the Catechism? How few, if they subscribe at all, do not wish to do it in the modified or evasive form—"for substance of doctrine"?

Is it indeed true that Unitarianism "has declined" in that country? and that "ten churches of the ordinary size would contain all the Unitarian congregations in England"? This was to me an unexpected and surprising declaration. Perhaps some of our countrymen, who have visited England, may either confirm or correct this statement.

What instructions are we to derive from the statement, that where there are no such "revivals" or "powerful excitements," as in this country, the average number of admissions to the churches are greater than among the orthodox of the United States? Does not something resembling difference of fashion have an influence in different countries for effecting the same purpose? And will it not appear probable, that the fashion of "powerful excitements" is on the whole less productive of real benefit than many have imagined? It is certainly desirable that in one way or another people should be brought to obey the gospel, and to attend to the things which belong to their peace. But it is possible that good men may err in deciding what way is the more efficacious, and productive of durable benefits. It is surely desirable that the best mode should be ascertained and adopted for recovering sinners from the evil of their ways, and for exciting them to pay due attention to the ordinances of the Saviour of the world.

REFLECTOR.

FOR THE CHRISTIAN REGISTER.

LABORERS WANTED IN MAINE.

Augusta, Me., Oct. 6, 1834.

MR EDITOR,—on the afternoon of 4th inst. my return from an excursion of a week into the interior of this State, was unexpectedly greeted by your paper of that date at my lodgings here, 160 miles from Boston. Almost the first article that met my eye, was that headed "Laborers wanted in Maine." The remarks in that article so nearly accord with accounts I have had on my journey, and with my own observations, that I am induced to add my testimony on the subject, and submit it to your disposal. No one, I think, can have a just conception of the rapidly developing resources of Maine without actual inspection. An enterprising and intelligent population is fast spreading over the fertile lands on the banks of its numerous rivers and advancing with no tardy step into the interior. They will soon occupy, they have already begun to occupy, the remote hill-tops most beautiful for their romantic scenery, and not wanting in fertility. And I know not how the corresponding spiritual want can be supplied, but by some special effort, of the friends of Christ, and his religion,—of the enlightened and benevolent of the several denominations of Christians. For in contemplating this wide field of Christian activity and usefulness, the efficiency, and the claims of Unitarianism, devoutly as I cherish it, or of any other distinct form of Christianity, in its mere sectarian aspect, seems overwhelmed in the view. It becomes every friend of Christianity, as it really exists in the New Testament, most devoutly to pray the Lord of the harvest, that he would send forth laborers into his harvest. Yes, "*Laborers* are wanted in Maine;" those who from choice and from holy principle are devoted to the Christian cause, and are willing to *labor* for the Christian cause. Such can hardly fail of an ample reward in this life. And they will be liable only to the ordinary sufferings of humanity in a land like this. The new settlers here appear to be the very enterprising and intelligent of the more populous towns in this and the neighboring States. They need, and I believe generally *want* a *rational* religion. They need, and they *want* to be shown, that the religion of the New Testament *is* peculiarly a *rational* religion. They need, and they *want* Christianity, not at second hand, from the creeds and explanations of others, but directly from the pure fountain of Christian truth. They need and they *want* to be awakened to a deep and solemn sense of the responsible duty to study diligently and faithfully for themselves the Scriptures of truth. And they are fully competent to judge for themselves, as to all practical purposes and intents, "what is truth." In my journey through the pleasant and flourishing villages, on the banks of the Kennebeck and its tributary streams, I found a decided dislike of the extravagances of sectarian measures, and was several times solicited to preach. But much to my regret, such, of necessity, was the haste of my movements, that I could not on any evening of a week-day. And an indispensable engagement prevented on the Sabbath. Much good I am confident might be done, by occasional preaching merely, of the kind they want. The stranger is agreeably surprized to find so much intelligence, cheerfulness, contentment, and substantial comforts in the log-cabins scattered among the openings on the unincorporated settlements;—that so plentiful a table can be at once spread for him in the wilderness;—to see luxuriant fields of wheat, and other grain, and potatoes, *this* year succeeding the dense and heavy growth of forest trees, which seemed undisputed masters of the soil no longer than the *last*. I will not multiply details, which serve to strengthen the conviction, that the unsettled wilds beyond, where the moose, the beaver, the bear and the wolf are not yet dispossessed;—which have hardly yet re-echoed to the wood-man's axe;—but where I found a soil surpassed in fertility by none I have seen in the other four New-England States I have traversed, will ere long be planted over with churches and resound with the praises of the living God. "This generation shall not pass, till all these things be fulfilled." But whence are to come the ministers to supply their wants?—to supply these anticipated wants, do I say?—Where are we to look for competent ministers, to supply the destitute societies already formed in this state?—Ministers of Christ, and laymen, who feel an interest in the spread of pure Christianity, look out from among you, and encourage to come forward, and prepare for this work, promising and deserving young men. Young men, who have a desire for eminent usefulness in your day, come forward, and prepare for this work. In Massachusetts we are apt to dread the rigor of the Eastern winters. I presume they are usually more severe, though more uniform in temperature than ours. But the weather here, as yet is mild, with but few indications of frost. And among the mountains nearly 100 miles to the North of this, I left tender vegetation flourishing, nearly a week after "every vine and flower was cut down" about Boston, as I have learned by a letter from home. If Religion were not my theme, rather than Poetry, and I had not already too far extended my remarks, I might speak of the rich and various scenery, which invites to a settlement of the fertile lands about the head waters of the Kennebeck. But the sublime of the craggy, steep, and bald mountain-tops around; and the beautiful of intervening hills, and gentle swells and fertile vales and winding streams, and autumn's countless hues from forests vast and wild, &c. I will leave for others, or defer till my next excursion. Yours, with much esteem.

C.

FOR THE CHRISTIAN REGISTER.

HOME MISSIONARIES.

MR EDITOR,—Allow me to say a few words on this subject through the medium of the Register. I do it under a full conviction that there is not a sufficient interest felt and manifested in this excellent work, and I write in the hope of calling forth more zeal. I have been travelling in various parts of the country, and have found many warm hearted missionaries, men who love the work, who belong to the Presbyterian, the Orthodox Congregational, the Baptist, and the Methodist denominations. They *all* do good in a greater or less degree,—and I would wish their numbers might be increased a thousand fold: for however much I differ from them in many things of a speculative character in doctrines, I am confident they have but one object, and that in common with Unitarians, which is, the deliverance of man from the love of sin—salvation. This is the sole object, to save men from their sins and to turn them to God. This surely is a commendable work, and a work too, in which we all, as Christians, ought to be more actively engaged. I have been astonished to find so few Unitarian Missionaries in the parts where I have visited in New England, have been led to enquire the cause of this delinquency—and have concluded it has arisen from a want of attention. A few facts, I trust, will not be out of place to awaken an interest in this matter. Now look at the men employed by the churches above mentioned. A majority of them are what we call common matter of fact men, who have only ordinary abilities, who were not educated at College, and have no scholastic habits, whose manners give them a ready access to the common people, while a college bred man could not obtain a hearing. Though I do not wish to depreciate learning, yet I must and will say, learning without many other qualifications cannot convert souls to faith in Christ; and I would have my liberal friends give up a little of their sensitiveness, and encourage men of ardent piety and holy zeal to go forth in the missionary fields. If our Father is pleased to bless the labors of our Trinitarian friends, with all their apparent unscriptural notions respecting some of the most important doctrines of the bible, certainly the truth, as taught by Unitarians, divested of all false dresses, and presented in all its holy and spiritual strength, must prove a savor of life unto life, in a ten fold degree. Then let our pious young men be encouraged to enter the field of labor. Let funds be raised by the churches for this object, and every church in the city, in its individual capacity, support at least one Home Missionary, who shall be engaged to distribute our tracts, and gather the people for religious instructions on the Sabbath, establish Sabbath Schools, &c. I do think my brethren in this city have been too long remiss, and I hope and trust that it will no longer be said of us that we are indifferent to the spiritual wants of the poor, and have no Home Missionaries. Let the pastors of our churches recommend this measure, and I believe there will be thousands of pious men and women in the land who will rise up and call us blessed.

A POOR LAYMAN.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 18, 1834.

DISSENSIONS AMONG THE ORTHODOX.

In our reflections upon the subject of the dissensions among the orthodox, we have spoken of the wholesome instructions which they afford concerning creeds, namely, that "creeds as a bond of union and as intended to preserve permanent belief in the same system of doctrines, are not only worthless but pernicious;" and this we trust has been made sufficiently evident. We spoke also at the close of our remarks, of the indications afforded by the contentions among the orthodox, that "the reign of Calvinism, as a system, is fast approaching to that dissolution in this new world, which has already taken place in a great portion of protestant christendom." We have the consolation of being able to make our remarks upon this subject without danger of giving offence to the great body of the orthodox clergy of New England. They will not pretend to be Calvinists; and we wish the name to pass away with the thing properly signified by it. They indeed hold tenaciously to the doctrine of the trinity, but in such an intangible way, that it is hardly worth while to make it an exception from their apostacy (if we may use the word in a good sense) from the doctrines of the great reformer so long reverenced by a large portion of Christians. And we are anxious that not only the clergy, but the whole people should know that Calvinism, in the sober contention for assumed fundamental doctrines, is no longer the standard of orthodoxy.

What is Calvinism? It is a scheme of theology, which was invented by the person from whom it derives its name, or rather a system of doctrine (revived by him) which was originally broached by St. Augustin (or Austin as he is often called) about the beginning of the fifth century of the Christian era. It is a thorough system of divine predestination. *Original sin* is the foundation of the whole scheme. By this is meant that all mankind as descended from Adam, (who fell from a state of innocence) came into the world sinners, or with a sinful nature, such as renders them subject to the eternal wrath of God and endless misery, unless regenerated by his grace. But to show the compassion of God, who might justly doom the whole race to ceaseless torments, Calvin adroitly shaped his system in such a way as to allow the Father of Mercies to save a part. Hence comes the doctrine of *particular election*, and the consequent doctrine implied or expressed of *reprobation*. *Election* is an irreversible decree without reference to any terms; it is nothing procured by any thing that man does or believes; by faith, by regeneration, by fervent piety. Poor, helpless, dependent men come into the world such vile and loathsome wretches, so utterly indisposed to all good, so wholly inclined to evil, and that continually, that nothing short of an infinite atonement, the death of God's equal, as a substitute for the elect, was sufficient to appease the wrath of God or to make it consistent with the honor of his government to pardon and to save them; and though this atonement was infinite, a sacrifice sufficient to compensate for the sins of the whole world, a debt assumed and paid by Jesus Christ, yet it pleased God in his infinite compassion to accept it only for a part, and to consign the rest to endless torments. Those thus arbitrarily elected can never fall away; those thus arbitrarily passed over by the Almighty can never attain his favor. This is genuine Calvinism so far as it goes, and such as we find it in the Assembly's Catechism. We well know the methods by which it is glossed over, and the resentment which is often expressed by those who call themselves Calvinists, when the consequences are charged home upon them. We have no wish to charge them home to any individuals; but it is high time that they cease to tamper with doctrines which when candidly viewed charge God so foolishly not to say impiously. We will give one specimen of the softening down of the expressions of doctrines which Augustin and Calvin and the Assembly of divines did not fear to avow in direct, bold and palpable terms. John Pye Smith in a letter to Thomas Belsham, writes thus:

"Jehovah who from eternity foreknew all this impiety and obduracy of men, still determined that his grace should not be frustrated. In the formation therefore of the great scheme of necessity, the Father chose an innumerable multitude of undeserving mortals, and predestinated them to holiness and eternal life. He gave them to the Mediator as the especial objects of redeeming mercy. In the successive periods of time, the Holy Spirit executes upon them his official part in the economy of salvation. He rationally convinces them of the amiable glory of God, the infinite vileness of sin and the equitable fitness of its eternal condemnation. He induces them, by the most effectual motives, to accept the Lord Christ as their king and Saviour, and to live a life of dependence on his grace and sincere dedication to his holy service. Thus he carries on the divine work of progressive purity, and preparation for the heavenly state; till he has finally conducted to that immortal perfection of holiness and felicity, all his elect, redeemed and sanctified people."

Thousands probably would read this without perceiving that it contained any harsh doctrine, any imputation of partiality upon the conduct of God, any thing opposed to their own consciousness. But it does comprise things irreconcilable to the impartiality of God and to our natural convictions of free agency; to say nothing of the complicated machinery set in operation in the counsels of the Godhead, and the utter confusion of the work of election, redemption, and sanctification on the supposition of a trinity of equal divine persons, which is meant to be implied. The writer is a full believer also in that doctrine of original sin which regards Adam as the "federal head of human nature," and that "human nature is under the influence of propensities awfully depraved, directly tending to the just and necessary consequences of sin." And it is not to be overlooked that while the Father chose an innumerable multitude of undeserving mortals and predestinated them to eternal life, there was also an innumerable multitude not thus predestinated. Is he the Father of the whole human family?

All the glosses which human ingenuity can contrive to meliorate Calvinism are vain. It was never meant for critics of delicate minds, but for the bold and fearless; who dread no consequences. But the more mankind become enlightened, the more necessary does it become to keep out of sight those doctrines of Calvinism against which human reason revolts. Hence it it is that one by one they have been explained away, as occasion demanded, till what was once a frightful reality is now to many persons only a frightful spectre, leaving an indistinct image on the mind, still powerful enough, however, for its subjection, through fear operating on the imagination. The Genevan theology as Calvinism is called, from its birth-place, is no longer the theology of Geneva; and the doctrines of the Reformation as they are called, are no longer the doctrines of the empire where the Reformation originated. Lutheranism, which originally did not fall behind Calvinism in its terrific doctrines, soon assumed a milder form, and the stern sway of Calvinism has ceased in Germany. Whatever remnants of it are left, it has been almost universally deprived of its horrible sanction, of the belief in the eternal duration of punishments—a horrible sanction truly, when connected with predestination, which pervades the whole system of Calvin, and seems nearly allied to inexorable fate.

In Great Britain, especially in the land of John Knox, an honest, stern and ferocious fanatic, Calvinism has still a foot hold; but both in England and Scotland the standard of faith is one thing, and the current preaching is another. Mankind are very apt to retain the names after the things originally signified are obsolete or unknown. Mr Matheson of England, who has lately visited here, told us that the orthodox Dissenters all acknowledge the Assembly's Catechism for their creed; but how much of it they believe, he did not tell us, and perhaps no man knows. An opinion however approximating to the truth may be formed on the subject. If Mr Matheson had said that the Dissenters, in contradistinction from the Church of England, make it a point of conscience to believe to the letter the creed of their church, we should be silent. But as he was prudently silent on the matter, we will repeat the words which are uttered upon the subject in the midst of those who can contradict the statement if it be not true. In the Christian Pioneer for July, printed in Glasgow and published in London, we are told as follows.

For the Dissenters, I am aware, that the Assembly's Catechism is their professed standard. This work is unquestionably thorough Calvinism. In unison with it, are framed most of the creeds of those Churches amongst Dissenters, who term themselves orthodox. But how wide are profession and principle in this matter! Rarely is the doctrine of Calvin preached, except by a few eccentric ministers, who are disowned by their own communion, and cried down as Antinomians. There prevails a careful avoidance of the subject, in nine pulpits out of ten; and difficult often would it be, to point out wherein a professed Calvinistic and a Methodist preacher differed. And so great is the ignorance of the people on this subject, that the majority of those who attend on a minister who has signed his hand to a Calvinistic creed, accuse of misrepresentation those who set forth and oppose the true and only doctrines of Calvin. Calvinism in England is little more than a name—the substance has departed. From the living tablet of the heart it has been erased; and now it slumbers in creeds and confessions. If you look for the reality, you find a shadow—if you wish to have it expounded, you must resort not to the preacher of the Word, but to the keeper of the archives of the Dissenting meeting-house. It lies enrolled in musty parchments and perishing creeds—in documents, which, in their mouldering and dusty aspects, typify the faith to which the doctrines they set forth, are destined speedily to come.

Even in this country [Scotland]—the soil wherein Calvinism was most readily grafted and most luxuriantly spread—many circumstances authorise the indulgence of the hope, that a country noted for the rigour and the asperity of its religious spirit, is beginning to partake of the improved temper of the age. But the same progress has not been made here as in England. Unfortunately, Calvinism is still too powerful, and still exerts too great an influence in Scotland. Of the nature of that influence, the reader may in part judge from a fact that has come to my knowledge, and the truth of which is beyond a question. There are now in India, thirty sons of Scottish ministers, who, through the excessive asperity of the system in which their fathers educated them, are become unbelievers of the Christian religion—having, under the influence of Calvinistic principles, renounced the hopes and privileges of Christians.

We intended to close our remarks on this subject at the present time; but another subject to which we now pass has arrested our attention, by an almost simultaneous appeal from different quarters, and we hasten to bring it before our readers, as a matter calling loudly upon public humanity for immediate action.

SEAMEN.

It is to the subject of the grievous wrongs to which this portion of our brethren have been subjected by the uncontrolled and diabolical acts of wicked and avaricious men, that we alluded in abruptly closing our preceding editorial article. Our attention was first attracted to this subject with painful interest, by an article in the North American Review upon the Report of the New York Temperance Society, a large part of which is devoted to the efforts of the friends of temperance in regard to seamen, and to the hopelessness of those efforts, so long as the infamous system, so to speak, pursued by the "*sailor landlords*" or "*landsharks*" as they are sometimes called, is tolerated. We cannot now speak particularly of the merits of the writer in the North American Review upon this subject; but he is entitled to all praise—the praise of a patriot stepping aside from the imposing affairs of state, and pleading with the eloquence of philanthropy added to patriotism, the cause of a neglected class of men and one on which so much of the prosperity of our common country depends. We had seen just before we had read that review, the following account of a meeting in Portland relating to seamen and particularly to the appalling and heart-rending evil which is so eloquently set forth by the reviewer. The account of the meeting is taken from the "Christian Mirror," Portland, Oct. 2.

SEAMEN.

A meeting of a deeply interesting character, called by the Ladies Bethel Association of Portland, was held in the Second Church on the evening of last Sabbath. After singing, and prayer by Rev. Mr Beckwith, the Rev. Mr Tenney, Seamen's preacher in this city, stated the object of the meeting. This he did at the request of the Bethel Association. He gave a succinct account of the origin of this Society, and of what it had accomplished. It was organized in January 1830, by 15 ladies. Their own observation of the condition of sailors had produced the feeling simultaneously in their minds, that something ought to be done. They combined their efforts, and continued to receive accessions to their number, and something has been done to good purpose. When they first began to move in this cause it was without very definite views of what could be accomplished; but their own knowledge of the exposure of sailors to the loss of their earnings and of their characters, soon made it a leading object with them to establish a *Boarding House*, where they might be safe from these dangers, and have the means of instruction, while in port. Their efforts resulted in the establishment of the "Seamen's Mansion," which is furnished with a reading room, well supplied with newspapers, periodicals, and other works of interest. This establishment has been under the direction of pious men, themselves acquainted with a sea-faring life, and the Sailor's character. This became the temporary home of between one and two hundred seamen, the first year of its existence, and almost 700, the last year. The first year the receipts fell short of the expenditures by about $100, the second year, they were nearly equal; the third year, the receipts exceeded the expenditures, about $100. It is now in such a state of prosperity, as to leave them at liberty to bestow their care on other departments of the same good work. They have from the first done much to secure the attendance of seamen and their families on the means of grace provided for their special improvement in the Mariner's Church. And latterly much of their efforts have been directed to keep these means in operation, and their expenditures have increased from $200 or $300, to $1000 annually. Their object in calling this meeting is to extend a benevolent interest for seamen, and invite the co-operation of others.

The Rev. Messrs. Lane, Maginnis, Norris, Beckwith and Mr Wm. Cutter, respectively addressed the assembly, remarking upon the facts already stated, and adding others, illustrative of the manner in which sailors had been wronged by landlords, or "landsharks," as well as their noble frankness and generosity of character, and the most encouraging prospect of success in all efforts undertaken for their instruction and salvation.

If the number of attendants on any meeting is an index of the interest felt in its object, we should think the citizens of Portland appreciated the claims of seamen as among the strongest that could be urged upon them. The large house of worship belonging to the second parish was filled with more than could be seated. We should judge that four fifths at least of the seats on the ground floor were occupied by ladies, besides a part of the galleries. Great liberties were taken by the speakers with "Sailor-landlords:" —if we hear no after-clap from this cause, *we* shall know that some change has been effected within four or five years—for it is within that time, that we had this class of creatures about our ears for less offensive expressions, but probably not a whit more true for that reason,—than many which were applied to them by the speakers of this occasion. A proposition was made and supported by the last speakers, that a contribution be solicited from each of the religious societies in the city, to increase the means of usefulness of the Ladies Bethel association.

We were next wrought upon very powerfully by a communication inserted in the Daily Advertiser, from some true "Man of Feeling," which we cannot forbear to insert entire; because it bears strongly on the subject which we have particularly in view, and in other respects shows what may be done for a class of men who seem too often to have been regarded as without the pale of religious influence, or the efforts of common humanity.

MR HALE.—On Sunday morning last, I went aboard the Potomac, then lying in the stream, and heard the Rev. Mr Taylor preach his farewell sermon to her crew before her departure. It was never my fortune to witness a more interesting Sabbath service. The crew, numbering nearly 500 men, exclusive of Marines, manned the Gun Deck. A simple table covered with the spangled stripes of the American flag was the Preacher's Pulpit. Around him, in the presence of their officers and amidst the warlike battery of their floating castle, were the men whom he came to address, and for whom he labors. There, environing their beloved teacher, for an hour and a half, they stood so fixed and motionless, that one might have deemed them hewn from stone, had not the language of their faces signified that *souls* too were there, quivering beneath the touch of sympathy, stamped with the seal of the Most High, and destined for Immortality. I have seen a letter to Mr Taylor from one of these men, in which he begs him to go out with them as Chaplain, and tells him that the sailors had agreed, if he would consent to do so, to contribute from their own wages enough to make the salary an inducement.

Some thoughts occurred to me, Sir, on witnessing the scene of which I have spoken, which I avail myself of your columns to express.

I thought of the *Preacher*. If the powers of moving others by discourse be eloquence, and if preaching be the ability to do so on religious subjects, here it seemed to me *was* eloquence and preaching. I thought, too, of the preacher's *subject*. Religion—what a supreme beauty there is in it, when rid of hypocritical cant and disrobed of the technicalities of a gloomy and artificial theology, it enters into its natural and rightful dwelling place, the human breast. With elements so simple that a child could compass them, yet so unfathomable that the plummet of the philosopher sounds and finds no bottom; what a power, too, there is in it, when it comes, so realized, commended from burning lips to true and trusting hearts. But mainly and above all, I thought of that separated tribe, the *men* to whom the Preacher ministered. Never before did I so fully feel the good that might be done for *Seamen*. One obstacle in the way of their improvement, in sight of which, wise men were ready in times past to fold their hands in despondency, is, happily, now removed. The Sailors' Preacher has, as by a special Providence, been raised up for them. I now wish earnestly to call the public attention to one other obstacle still remaining. I mean the detestable Boarding House and Landlord system, which prevails, with here and there a solitary exception, throughout this city. On this subject, I agree most fully with an able writer in the last number of the North American Review. The system to which I have alluded is a disgrace to civilized society. From first to last it is a tissue of villainy and fraud—a violation of the laws of God and man, which if unmasked and fully brought to light, would stir us up into a burst of general indignation. Its history is shortly told. It begins by stupefying with the enticing bottle on the first approach to shore, then under the pretence of bargain, sale and a fair equivalent, it strips and plunders those on whom it lays its fangs, till having sucked its wretched victims dry, it once more drugs them as at first, and so contracts for and transfers them as if they were so much merchandize or so many beasts. *It is a traffic in the flesh of human beings whom it brutalizes in order to render fit subjects for the traffic.* I speak with a knowledge of facts, and I think my language is not too strong. The system must be broken up, or all hopes of a permanent amelioration of the character of seamen be abandoned. Nine tenths of the Sailor Landlords in this city are foreigners of the vilest class. They very well know that in proportion as the Savings Bank for Seamen flourishes, their own illicit gains will be diminished. At the semi-annual meeting of the Directors of this institution on Tuesday last, it appeared that *twenty thousand dollars* had during the past six months been deposited, more than half by seamen or those connected with the sea. This, when the difficulties to be encountered are considered, is not without encouragement. By a change in the Act of Incorporation all persons are now permitted to deposite. This is no abandonment of the original design of the Institution; but enables those who are friendly to its ultimate success to prop it in its infancy. The Bank is meant for Seamen, and in a few years it is hoped, will be maintained by them alone. But I repeat, neither in this nor in any other way can the desired object be obtained, until the Boarding House and Landlord system before spoken of be destroyed. Is it not a melancholy fact, as was stated last Sunday, that on the recent arrival of the Potomac at this port, some of her crew stood upon the wharf with their bundles in their hands asking the road to good boarding houses, and there was no one to show them the way? I invoke the attention of the thinking merchant and ship owner to this subject. It is, after all, *their* cause. Societies can, in this matter, do but little. If anything is to be accomplished, it must be with sufficient capital, and with a foundation that shall stand.

There is a knight-errantry of benevolence for which I have little sympathy. I have no faith in the entire regeneration of whole classes of men. In the moral as in the natural world, there seem to be wild and waste places not to be reclaimed. We must take life as we find it—a mingled web, good and ill together. But if the sailor's character cannot be entirely changed, I do believe that it may be essentially improved.

There is nothing of romantic virtue, nothing impracticable in what we have thus brought before our readers. We see what has been effected in Portland. The same may be done to an extent proportionably wide in every seaport town or city. And when we find, as we now do, one of our leading daily papers and the leading quarterly journal of this city, in such an affecting and powerful manner, calling public attention to these matters, we feel encouraged as the Editor of this paper, devoted to the highest moral and religious ends, to ply our shoulder to the wheel, and do what in us lies for the physical well-being and moral improvement of those who from their peculiar condition have too little sympathy with the great mass of society, and are so little acted upon by those of the better part of the community whose home is not upon the mighty deep.

ENGLISH PRESBYTERIANS OF 1750.

We find the following remarks in the Southern Religious Telegraph, which contain a concession, of the extent of which the author was not probably fully aware.

The preceding age, [before the year 1750] had been fruitful in devices to persuade or *compel* men to express their religious faith in the same words, and to use the same forms in prayer. Sanguinary laws—laws worthy of the spirit of Nero—were enacted to force all the members of the church to think, and act, and speak alike—to make their consciences bend to the forms of worship, the ceremonies and robes of ecclesiastical office—which the King, Lords and Bishops, were pleased to introduce. The results of this experiment, were revenge, rapacity, and robbery, by the dominant party—and proscription, poverty, imprisonment, or banishment on the part of the puritans, whose consciences could not be made to bend by gold or power, nor even death itself. In the time of Richard Baxter, more than two thousand of their ministers were silenced and ejected from their livings, for the sin of non-conformity. Now, is it strange that with this horrid illustration of strict discipline in what was called the church of Christ, is it strange that the Presbyterians of 1750, rushed into the other extreme? It was a grievous error, notwithstanding—and very grievously has the church suffered by it. It introduced within its sacred enclosures a spirit that has written on its walls—"*The Glory has departed.*" They required their candidates to subscribe no tests of orthodoxy, but simply to declare their belief in the Scriptures, on their introduction to the ministry. No wonder Davies exclaimed—"*Quantum O mutati!*" He seemed to have anticipated the results of this misnamed liberality. Its fruits have been an abundant harvest of Unitarianism and other errors, which have converted an extensive garden of the Lord, once cultivated by such men as Howe and the Henrys, into a barren and desolate waste. The once flourishing Presbyterian churches of England dwindled and sunk in the arms of death. The lifeless corpses may now be seen in the meagre forms of religion, maintained in the Unitarian congregations of England.

The first concession is, that compulsory measures to procure uniformity in the verbal expression of religious views is productive of mischievous effects; exciting the bad passions of those who assume the power, and producing suffering on the part of those who resist an authority which belongs to God only; and we must add, leading, not unfrequently, to a heartless or hypocritical submission. Now just in proportion as power is exercised to procure an expression of "religious faith in the same words," be this power obtained by the arm of the magistrate, by ecclesiastical combinations professing to prescribe in human language what the word of God teaches, by operation on the fears of the ignorant and timid, or by any direct and overbearing influence upon confiding minds, or those of a feeble or nervous temperament; in fine, by any

influence on the mind resulting in mastery on the one part and servility on the other (the dearest of all exercises of power)—human creeds are liable if not to the same to similar moral objections, as if they were enforced by fines, imprisonments, civil disabilities, or death itself.

The next concession, by necessary implication, is that creeds must not be enforced literally—that free scope must be given for conscience, that so much vigilance must not be used as to disturb *quietism*, and those less important departures from a form of words which can be reconciled in the opinion of those who are chargeable with them to their public profession of faith. —This we take it embraces the very case of those Congregational and Presbyterian teachers and divines, who are charged by the stricter sort as guilty of Arminian and Pelagian heresies.

The third and last concession is that when those who have held the reigns of ecclesiastical authority have become so lax as to require nothing but the Bible for a guide of faith, the "fruits have been an abundant harvest of Unitarianism and other errors." It is most true; errors meaning departure or wandering from the narrow confines in which some human shepherds would shut up the flock, to the ample boundaries which God has provided for his fold by Jesus Christ the great *Shepherd and Bishop of souls.*

NEW PUBLICATIONS—PERIODICALS.

The Unitarian. October.

The first article in the present number is entitled "Names." The particular object of the writer is to examine into the appropriateness of the different names which have been applied to the religious party commonly called Unitarians. The name Unitarian is preferred as distinguished from Trinitarian —implying a belief in God as existing in one person instead of three persons. The author, however, pleads for the *following principle*, as a principle of unity among Christians; "Names expressive of sectarian distinctions, should be applied to individuals merely and to such associations of individuals as are wholly voluntary, but not to churches and congregations."

A solemn practical article, headed "The signs of the times, occasioned by the late outrage at Charlestown, is seasonable and worthy of considerate attention.

Like the preceding numbers of this work, this contains much valuable matter, bearing more or less directly upon the present moral and religious state of society.

North American Review. October.

Our commendation of this work is unnecessary. The present number does not fall behind its predecessors in regard to the literary and political articles, which are altogether worthy of the high character which the journal deservedly sustains: and the article on *Temperance*, to which we have adverted in another place, is by no means the least important and praiseworthy of the contributions which it contains.

The Select Journal of Foreign and Periodical Literature. October.

It will readily occur ro every reader of foreign journals, that a judicious selection from them of articles of common interest taken entire or in parts, must furnish a mass of reading full of instruction and entertainment. There must be a good deal of matter in the periodicals of every country, which excites chiefly a local and temporary interest, and few persons are inclined to be at the expense of procuring many of them; and, indeed, in the very examination of them in order to find what deserves to be read, much time may be consumed to little purpose. Hence the value of a Select Journal provided by those on whose judgment we can rely, and from whom we can expect to receive what is best entitled to respect. The Select Journal before us, of which this is the eight number, generally contains a few long articles from the ablest foreign reviews, followed by "Miscellaneous Poetry" and "Critical Notices." Sometimes the longer articles, and frequently the critical notices are accompanied with valuable editorial notes and comments. Some of the articles translated from the Journals of the continent of Europe, and the quotations in English Reviews, from foreign languages, are translated; the translation being placed in the Margin. We cannot doubt that this periodical, even if it should make its way slowly to public favor amidst the multitude of others, will ultimately be regarded as one, which a large portion of the reading public will not consent to be deprived of.

ECCLESIASTICAL.

Yesterday, Oct. 12th, made 20 years since my ordination in this town. I was led to notice the circumstance by an occasional discourse, in which I gave the following statements—During this 20 years of my ministry, 348 persons have died, making more than one-fourth of the present population of the town. Of this number, 88 were over 70 years of age and 96 under 10 years, and 75 of this number were members of my church—During this period there have been 134 persons admitted to my church; 116 by profession and 18 by letters of recomendation from other churches. There have been several dismissions and the number now is more than a hundred, and about one-fourth are males—256 have received baptism. No children are baptised except those of professing parents.

If, sir, you may deem these statements worthy a place in your paper, you are at liberty to insert them.

PRESERVED SMITH.

Warwick, Oct. 13.

ORDINATION.—Ordained at Boxborough, on Wednesday the 1st inst. over the Evangelical Church and Society, Rev. Joseph W. Cross, late of Andover Theological Seminary. Exercises as follows. Invocation and Reading Scripture by Rev. Mr Luce, of Westford; Sermon by Rev. Mr Rogers, of Townsend; Ordaining Prayer by Rev. Mr. Wilder, of Concord; Charge to the Pastor by Rev. Mr Picket, of Reading; Right Hand of Fellowship by Rev. Mr Chickering, of Bolton; Address to the People by Rev. Mr Woodbury, of Acton; Concluding Prayer by Rev. Mr Cushing, late Pastor of the Church. The services were interesting; and though the day was not pleasant, the house was filled to overflowing.

ORDINATION.—On Thursday, 25th ult. Mr Geo. Waters, recently of Newton Theological Institution, was ordained as Pastor of the Baptist Church and Society, in Holden. Introductory Prayer and Reading of Scripture by Rev. Mr Paine, of Holden; Sermon, by Rev. F. A. Willard, of Worcester; (from Isaiah 61, part of the first and second verses, showing that the ambassador of Christ is required to proclaim mercy and vengeance;) Ordaining Prayer, by Rev. John Walker, of Sutton; Charge, by Rev. Otis Converse, of Grafton; Hand of Fellowship, by Rev. N. G. Lovell, of Princeton; Address to the Church and People, by Rev. J. G. Binney, of West-Boylston; Concluding Prayer, by Rev. Mr Converse; Benediction, by the Pastor elect.

ORDINATION.—On Thursday, 30th ult. Mr Eber Crane, recently of the Newton Theological Institution, was ordained as Pastor of the Baptist Church and Society in Amesbury. The services were as follows, viz:—Introductory Prayer, by Rev. John N. Brown, of Boston; Reading of the Scriptures, by Rev. John Jennings, of Beverly; Sermon, by Rev. Baron Stow, of Boston; Ordaining Prayer by Rev. Ebenezer Nelson, of Lynn; Charge to the candidate by Rev. N. W. Williams, of Newburyport; Hand of Fellowship, by Rev. James Huckens, of Andover; Address to Church and Society, by Rev. C. O. Kimball, of Methuen; Concluding Prayer, by Rev. Mr Towne, of the Congregational Church, Amesbury; Benediction, by the candidate.

INSTALLATION.—The Rev. David Oliphant, formerly of Beverly, was installed as pastor of the Second Congregational Church, at Welles, Me., on Wednesday last week. Services as follows: Invocation and Reading of the Scriptures by Rev. Mr Parker, of York; Prayer by the Rev. Mr Morse of Biddeford; Sermon, by Rev. Mr Crowell, of Essex; Consecrating Prayer, by Rev. Mr Johnson, of Saco; Charge, by Rev. Mr Putnam, of Portsmouth; Fellowship of the Churches, by Rev. Mr Porter of Gloucester; Address to the People by Rev. Mr Adams, their former pastor; Concluding Prayer, by Rev. Mr Keeler, of South Berwick.

FOR THE CHRISTIAN REGISTER.

VISIT TO THE GRAVE OF A WISE AND GOOD MAN.

On the border of the placid little lake, which occupies the centre of the village of Sandwich, in the midst of his people, reposes the ashes of one, who will long be remembered for his "virtues and his works' sake." As you enter the grave-yard a simple yet beautiful monument of marble meets your view—it marks the resting place of the faithful and devoted minister of Christ. On one side, you read the name of REV. EZRA SHAW GOODWIN, Pastor of the First Congregational Church and Society in Sandwich. On the other a tribute of affection and respect for his memory. It speaks of the "bereaved flock"—and the deep feeling manifested at the recollection of their Pastor, convinces you that it is no unmeaning word. It tells you of the "virtues, services and endowments of their pious instructer, their enlightened guide, their faithful counsellor, their constant work-fellow in the cause of christian liberty, their cherished associate, their generous and affectionate friend." And all this is true—for that bosom, now so cold and still, was once warm with holy affection; that tongue, now silent, was eloquent in the defence of virtue; that understanding was rich in scriptural lore, and a most able champion of the cause of charity and truth; while the sacred offices of the minister were in beautiful harmony with the sympathies of the man. Every one, who was acquainted with the character of Mr Goodwin, will feel the justice of this affectionate testimony to his virtues. It is delightful, we know, to behold the turf growing green and the flower blooming upon the grave of departed worth; but it is no less grateful to the heart to witness this durable expression of sweet remembrance. And while we feel that our friend is embalmed in the affections of his people, it is pleasant also to read on the sculptured marble this happy delineation of private and public worth.

The spirit of change, we found, had passed over this village, since last we saw it—but it was not a change that had brought an oblivion of former days. There was a general aspect of cheerfulness and improvement—but it bespoke a happiness that seemed to borrow some of its richest hues from "scenes gone by." The old church had disappeared, and its place was supplied by a neat and fair-proportioned edifice; and we learnt, moreover, that he who officiated in it was very acceptable to the people and much esteemed—but the spirit of olden times too was hovering there, and the altar seemed to possess a peculiar sanctity, and a sweet savor from the incense of other years.

INTELLIGENCE.

DOMESTIC.

Municipal Court.—Edward Waylen, an Englishman, about 23 years of age, of an intelligent and prepossessing exterior, was tried on an indictment for sending a challenge to an Italian, Allesandro Gheraldi, a teacher of Music and Dancing. The prisoner was ably and ingeniously defended by his Counsel, Messrs. Sumner and Hillard. Many points of law were contested and argued. It was contended that the letter was not a challenge, but an invitation to meet and discuss the matter in an amicable manner, or a threatening letter—intended to draw a challenge from Gheraldi, which should not be constructed a challenge to fight with deadly weapons, in the words of the statute. An exception was also taken to the indictment, inasmuch as it was contended that the letter was signed Waylen, whereas in the indictment it purports to be signed by Wayler. After a short consultation the jury returned into Court with a verdict of *Not Guilty.—Journal.*

The following letter has been received from Admiral Sir Isaac Coffin.

"TORQUAY, Devon: Aug. 21, 1834.

"*Mr Mayor*"—Being under some difficulty in making a transfer of my property that was intended for the rising generation of the Coffin School, I have taken the liberty of making you and my worthy countrymen, the Aldermen of the City of Boston, my trustees for the distribution of the *interest annually* to five boys, and as many girls as may be recommended by the Trustees of the Coffin School at Nantucket as most deserving. It is my wish this sum entrusted to your care may remain *in perpetuity*, in the English funds. I enclose you two letters from my bankers on the subject. Being from gout unable to say more, I trust you will assist me in carrying my charitable intentions into execution.

Very respectfully yours,
ISAAC COFFIN, Admiral.

The Mayor of Boston,
State of Massachusetts.

The Ladies of the Ursuline Community have removed to Brinley Place, in Roxbury, formerly the residence of Gen. Dearborn, where they will recommence their school in December next.

Thursday, the 27th day of November next, has been appointed to be observed as a day of public Thanksgiving in New Hampshire.

Governor Foot has appointed Thursday the 27th day of November, to be observed, in Connecticut as a day of public thanksgiving prayer, and praise.

The number of deaths in New York, during the week ending on Saturday morning, was about 160, including about 12 by Cholera. This is a diminution of 42 in the whole number, as compared with those of the previous week, and of 35 (almost three quarters) in the deaths by Cholera. The city is now restored very nearly to its usual state of health.

Deaths in Philadelphia, last week, 117 of which by Cholera, *none.*

The Mutual Assurance Company for Springfield and vicinity has been in operation seven years, and has lost but *one hundred dollars.* It now covers with insurance about half a million of dollars in buildings.

A work is announced for publication, in France, entitled *Mexican Antiquities.* It is to comprise "a relation of the Three expeditions ordered by the King of Spain in 1805,-6-7 for the purpose of exploring the Antiquities of Mexico anterior to its discovery; particularly those of Mitla and Palenque; accompanied by designs taken on the places and by a map of the country explored—followed by a parallel between these monuments and those of Egypt and Indostan; and by a Dissertation on the origin of the primitive population of the Two Americas; as also on the divers Antiquities of the Continent.

Theological Seminary at Princeton.—The academical year at this institution closed on Monday, September 22d, with the customary exercises. The annual examination before a committee of the directors, occupied the chief part of Thursday, Friday, Saturday, and Monday. The report of this committee was highly favorable, as it regards the proficiency of the young gentlemen.

The following are the names of those to whom the Board of Directors awarded the final certificate, viz.

John Abeel Baldwin, Benjamin Cory, Joseph Cory, and Samuel M'Donald, of New-Jersey; Charles C. Cross, of Massachusetts; S. B. S. Bissell of Connecticut; William Mack, Richard Webster, and Sylvester Woodbridge, of New-York; M. B. Hope, James M'Ewen, of Pennsylvania; Alexander Gay, of Ohio; William M. Cunningham, and S. E. Robinson, of Tennessee.

A number of the class had previously, at various stages of their progress, entered upon public labors, under the authority of their respective ecclesiastical judicatories. And a large proportion of the same class were at this time sent forth, who had not the final certificate, because they had not accomplished the whole prescribed course of three years. The Students were dismissed on Monday afternoon by the Rev. B. Rice, D. D., Chairman of the Examining Committee, who pronounced an appropriate discourse.—*New York Observer.*

Wreck and Loss of Lives.—It is with painful feelings that we record the loss of the schr. Sarah, Thomas Pearce, master, on her passage from Boston to this port.

Early on Monday evening the pilot boat No. 2, Captain Connelly, arrived with the survivors, six in number—Peter Golding Esq. of Perry, a Mr Jeffries, of New Brunswick, the stewardess, and three seamen—all others, seventeen in number, perished! These were Capt. Pearce and son, Mr John Swett, the mate, Mr Ebenezer Starboard, and Mr Joseph S. Coney of this town—a son of Hon. J. C. Talbot, of East Machias, Mr Wm. Fowler and Mr Featherstonhaugh, of Lubec, Mr Wiggins and a Mr Smith, of St John, Mr Darling, of St Stephens, a seaman, two forward passengers, the cook, and two others, whose names are unknown.

From the survivors we have gained the following particulars:—the Sarah left Boston on Tuesday evening with a fine wind. She passed Mount Desert Rock (distant a mile and a half) about 4 o'clock on Wednesday afternoon, carrying whole sale, and steering N. E. by E. until 8 o'clock, when the gaff topsail and royal were taken in. Soon after 8 a light was made, bearing nearly north, and about six miles distant, which Capt. Pearce did not know, but which was undoubtedly that upon the island of Petit Menan. About half past 9, two other ligh's were made, one bearing E. by S. the other N. by W. which were probably Moose-Peck and Libby Island, and though Capt. Pearce supposed they were those at West Quoddy and Head Harbor. Soon after making these lights, the tack of the square-sail gave way, and it was hauled up, and the topgallant sail taken in. She then stood in upon a northerly course and between the lights, about half an hour, took in the remaining sail, and let go both anchors. The anchors brought her head to the wind, but the first heavy sea upset the windlass, parted one chain and slipped the other. All possible sail was then made, and she stood out S. S. E. until she cleared a point of land, which may have been a part of Libby Island. In a very little time, other land was observed, which Capt. Pearce called the Wolves, but which must have been the Cross Islands. This land was passed about twelve o'clock, when she was again put on her former course of S. S. E. and continued upon it about 4 hour's, or until the Sea Island lights were made. These lights Capt. P. mistook, at first, for those upon Point Lepreaux. Convinced, however, of his error in a few moments, he gave orders to wear, but she could not be made to obey her helm and fall off. At this awful crisis there was but one expedient remaining—a single hope left. It was—to crowd sail enough to force her by the land which she was approaching with fearful rapidity. This was attempted, and had well nigh proved successful—had she but gone a few feet further, her length, perhaps, she would have gone clear—this melancholy recital would have been spared—and those whose loss we deplore would have been among as—alive and happy. But it was otherwise ordained—she drove upon the rocks sideways, and in fifteen minutes the sea had cleared her of every soul on board! Six, as we have said, gained the shore—and seventeen found a grave.

We have gained more particulars since the above article was written. The bodies of Messrs Talbot, Smith and Fowler, and of the cook were found—that of Mr Fowler was brought to Lubec—the others were buried upon Seal Islands. Those of the crew were John Steele, of Shediac, and George Kirkas and George Stowell, both Englishmen. Of those lost, whose names are not given in that article, we learn that two of the forward passengers were seamen belonging to the brig Elizabeth, Capt. Barto, of St John, discharged in Boston, that the seaman was Robert Dyer, of Pleasant River, and that the cook's name was Collins Warwick, and that he belonged to Nova Scotia.

We learn also, that on Friday, three schooners and a brig were off the Seal Islands, picking up goods, and that signals of distress were made from the Light House, which they must have seen, but to which they paid no attention. The Sarah's cargo was valuable, and belonged mostly to the merchants in this town. Mr Fowler, of Lubec, and Mr Golding, of Perry, however, had considerable, the latter about $1100, no insurance. The amount insured by others is unknown, but it is presumed less than half the value was covered.

Mr Golding and the stewardess floated ashore upon the quarter deck. The seamen who were saved, jumped from the bows. Mr Golding was badly bruised. He speaks in the most feeling manner of the kindness and attention of the keeper of the Light House and his wife.—*Eastport Sentinel, Oct.* 8.

Rhode Island.—From the following paragraph it appears that the people of Rhode Island have not forgotten the noble Roger Williams, the founder of their State, who was, so far as we know, the only person in Christendom who then understood religious freedom.

The same spirit which hung the Quakers under color of law and the same fanaticism which condemned and executed innocent and unoffending people for supposed witchcraft, has, in this enlightened age, broken out in the shape of Mobocracy, and wreaked its persecuting and barbarous tyranny upon defenceless women and helpless children. We would recommend to the Ursulines, if they should revive their institution, for the education of the rising generation, to turn their attention to this Island, to this healthy and delightful spot, to which scholars may be sent with the greatest expedition and facility. Here they may avail themselves, not only of the free political institutions of Rhode Island, but also of the more liberal standard of public opinion—where religious tyranny never received aid or countenance, but where all who profess religion of any kind, as well as those who made no professions of the kind, were equally protected; not only by the laws, but by the general current of popular opinion and immemorial practice—Where religious freedom runs in the streams and floats upon the breeze.—*Rhode Island Rep.*

Postmaster General.—It appears that the Postmaster General has refused permission to the Committee of the Senate of the United States to inquire into a certain case, and has appealed to the people. In the National Intelligencer it is stated that Henry Safford, the Postmaster of Putnam, Ohio, a faithful and intelligent officer, was removed by Mr Barry, and a Mr Heron, a man of questionable character, appointed in his place. After holding the office about fifteen or eighteen months, without making any return to the department, Mr Heron took flight, with the profits of the office in his pocket: and the claim against his sureties has been neglected by the department, until they are released from their responsibility. The committee asked for the papers in the department relating to this subject. The Postmaster General replies, in a long letter published in the columns of the Globe, in which he refuses to comply with the request. The Washington Globe denounces the committee as a party of inquisitors.

Correspondence of the Courier and Enquirer.

WASHINGTON, D. C. Oct. 6th, 1834.

The news from France is of a most unpleasant character. It is said, and I believe truly, that Mr Livingston abandons all hope of an adjustment of existing difficulties with that government; and that no further attempt will be made on his part to settle them. Without asserting that this intelligence is *officially* received, I am warranted in saying, that it has reached the deplomatique circles through a channel which may be considered *demi official.* It is an unfortunate and mortifying event. What measures the Executive will deem it expedient to recommend, is a matter of great uncertainty. It is probable that they will be of a warlike character; but I incline to the opinion, that Congress will confine their legislation, on this subject, to mere commercial regulations.

Mr Livingston's health is very precarious, and he has retired into Switzerland, in the hope of improving it.

Appointments by the President.—William W. Andrews, to be Consul for the Island of Malta, in the place of Paul Eynaud.

Obadiah Rich, to be Consul for Minorca and all the Balearic Islands, in the place of George T. Ladico.

Adam Gordon, to be Attorney for the Southern District of Florida, in the place of Edward Chandler, resigned.

Samuel Bell to be Marshall for the Western District of Louisiana, in the place of Patrick H. Overton, resigned.

Department of State, Oct 8, 1834.

Delaware Elections.—The Whig majorities in the several counties of Delaware, are as follows; Newcastle, 21; Kent, 201; Sussex, 400. At the Presidential election in 1832, the Whig majority in Sussex was 387, in Kent 135, and the Jackson Majority in Newcastle was 420. A Senator is to be chosen at the next session of the Legislature, to supply a vacancy to be occasioned by the expiration of the term of Mr Clayton. The above result ensures the re-election of Mr Clayton, or the election of another Whig.

Representatives to Congress in Ct.—The votes of all the towns but one, present the following result. Trumbull, 16,137. Miner, 16,244, Jackson, 16,178; and for the Jackson candidates, Loomis, 15,915, Phelps, 15,894. Ingraham, 15,920. The average Whig majority is 277.

Vermont.—The Legislature of Vermont convened the 9th inst. On the fourth ballot, E. N. Briggs, Esq. was chosen Speaker of the House, pro. tem., and on the fifth ballot, Robt. Pierpont, Esq. was chosen Clerk, pro. tem. On Friday, a canvassing committee reported that there was no choice of Governor, Lieut. Governor, or Treasurer, but that twelve persons having a plurality of votes were chosen Councillors. The official canvass of votes for Governor was, for William A. Palmer, (Antimasonic) 17,131; William C. Bradly, (Jackson) 10,381; Horatio Seymour, (Whig) 10,159; scattering, 84. Mr Briggs was afterwards elected Speaker without opposition, and Edw. D. Barber, Clerk. Hon. Timothy Merrill was chosen Secretary of State.

Hon. Henry F. James was chosen President of the Council.

In Convention, Hon. Wm. A Palmer was elected Governor, the votes being for Palmer 147; Bradley (Jackson) 13, scattering 8. Hon. Mr Seymour, it will be recollected, had declined being a candidate. Hon. Lebbeus Edgerton was chosen Lieut. Governor, receiving 114 out of 214 votes. Augustine Clark was chosen Treasurer.

Hon. Caleb Cushing has been nominated as a candidate for Congress in the Third District by a Whig Convention.

Hon. James Fowler has declined accepting the nomination of the Jackson party for Lieut. Governor of this State.

Matthias.—The impostor who bears this name who by his cunning fanaticism and vile and blasphemous pretensions had brought several persons into such abject servility as to drain them of their means of support, having been arested, and examined, is now imprisoned. The following account is given of his examination and history.

On his examination he declared himself to be the Chief Priest of the Jews of the order of Melchisedeck and the last of the twelve Apostles.—Matthias was married about 20 years ago, to a young lady of New York, of great beauty, with whom he lived till within about five years. They had eight children, of whom five survived;—one daughter, the second child is married. He has done little or nothing for his family for the last eight years, and has never seen them during that time, but once, about three years ago, till within the last few weeks. His wife and family live in Albany, and Mrs M goes 'out at day's work,' for the support of herself and little ones. Matthias is forty six years of age—was bred a house carpenter, was a very [illegible] and willing to work his way through the world at the expense of any one but himself. He is a most errant rogue.—The New York Sun of Thursday says:—"Mrs Matthias was in town yesterday. She is about forty-three years of age, was neatly and handsomely dressed, most lady-like in her appearance, and notwithstanding the peculiar hardships she has been called to encounter, preserves both her health and spirits."

The New York Commercial Advertiser, in publishing the details of Matthias's examination before the Police Court, in that city, adds the following:—

"His speeches, by way of reply to the questions of the magistrate, bear strong evidence of partial insanity; although we doubt not that roguery is coupled with the hallucination. Within the last few years, we have seen individuals, both in and outside of the Insane Hospital, laboring under the same species of derangement. It is but just to say, that Matthias did not commence the religious mania which has deluded his followers in this city. The peculiar excitement of which he here availed himself, began in 1822—'23, and several individuals, whose names have not appeared in print, and we hope will not, were among its earliest subjects. When Matthias came hither, therefore, from Albany, an unhappy and unfortunate circle of individuals, of both sexes, one of whom was the late Mr Pierson, others whose names are before the public, were ready to gather round him, and in a state of mind to believe almost any thing. Matthias, however, carried them much farther onward in their delusion. One of the female circle died soon afterwards, and Matthias and her husband, with their followers, undertook to annoint the body of the deceased, and raise her from the dead! The delusion has truly been an awful one; and were it not a case of human infirmity, over which the veil should be drawn, we might give a chapter of detatls—of strange dreams and visions—of deep and fearful interest. It is ardently to be hoped, however, that the lesson may not be without its uses, in preventing those exitements, which, commencing in the purest feeling, and for the most holy purposes, extend to other subjects, and draw many and often remediless evils in their train."

MARRIAGES.

In this city Mr Abraham Doddridge Adams to Miss Mary Thurston, of Vermont; Capt. Oliver Brown to Miss Sarah J. Fussell; Mr Henry B. French to Miss Mary Elizabeth Cargill.

On Thursday evening, by Rev. Dr Parkman, Mr Nath'l Clark to Miss Abigail Lane.

On Monday evening, by Rev. Mr Barrett, Mr Jonathan L. Wheeler to Miss Caroline A. second daughter of the late Otis Norcross.

In East Cambridge, Mr Jonathan Bass, of Quincy, to Miss Susan Rand.

In Portsmouth, N. H. Mr Samuel W. Moses, printer, of Boston, to Miss Olive Cate.

In Fitzwilliam, Mr John Rice of Marlboro', Ms. to Miss Caroline Hayden.

In Brookline, on Wednesday evening, 8th inst. by Rev. John Pierce, Rev. Francis Cunningham, of Dorchester, to Miss Anna Cabot Lowell Sullivan, daugter of Richard Sullivan, Esq. of Brookline.

In Walpole, by Rev. Mr Storer, Mr Joel Capen, of Dorchester, to Miss Susan Kingsbury; Mr D. F. Eagle, of Woburn, to Miss Rebecca Boyden.

In Dorchester, on Thursday, by Rev. Dr Harris, Mr Albert D. Swan to Miss Ursula A Howe.

In Roxbury, Mr Joseph W. Merriam, of this city, to Miss Sarah W. daughter of Mr Josiah Seaverns, of R.

In Groton, David Fosdick, Esq. of Charlestown, to Miss Mary H. Daughter of David Smiley, Esq. of Grafton, N. H.

In Chelmsford, 9th inst. John C. Bartlett, M. D. to Miss Maria Juliet, daughter of Joel Adams Esq.

In Groton, Mr Abraham Barnes of Boston, to Miss Lucy Cushing, of Portland.

In Antrim N. H. Mr B. B. Mussey, of Boston, to Miss Betsey D. daughter of the late Mark Woodbury, Esq.

In Burlington, Vt. Mr Wm. G. Holt of Bermuda, to Miss Jane Lyman. of B.

DEATHS.

In this city, Mr Asa Richardson, 26.

On Thursday, Mr Daniel Ridgway, 62.

At S. Boston, Oct. 10th Ann, only daughter of Charles Woolley, 2 years.

In Charlestown, Mr Edmund Matson, 31.

In Danvers, Mrs Elizabeth, wife of Mr Asa Tapley

In Roxbury, 9th inst. Miss Mary Wellington, daughter of Mr Benj. Bingham, 8 years; Mr Solomon Richards, 83.

At Quincy Point, Mr Paron C. Holmes, formerly of Provincetown, 25.

In Chelsea, 8th inst. Mrs Sarah, wife of John Peirce, 44.

In Dedham, Mr Fisher Allen, of this city, 22.

In Taunton, Rev. Samuel Presbury, 38.

At Northfield on the 6 inst. Mr Jabez Whiting 77; —a respectable citizen of that town.

In Portland, Mr Ephriam Howard, formerly of Bridgewater Mass. 70.

In Eastport, Jonathan D. Weston Esq. Counsellor at Law, 52; Mr John Newcomb, 83.

In New York, George Richards Esq. a highly respectable merchant.

In Philadelphia, Mr Joseph Nagle, of the Navy, 46.

In Baltimore, Md. on the 3d inst. Susan Williams, eleven months, only child of Rev. G. W. Burnap.

In Smyrna, Del. Mr Edward Boden, formerly of Danvers, 28.

In London, George Clymer, Esq. late of Philadelphia, the inventor of the Columbian Printing Press, 80; an upright and amiable man.

On board ship Macon, on the passage from Savannah for New York, Wm. Meservey, seaman, of Marblehead.

TEMPERANCE ALMANAC FOR 1835.

RUSSELL, ODIORNE & CO. have just published the Family Temperance Almanac for 1835. The astronomical Calculations are made by the Editor of the astronomical part of the American Almanac. It is also enriched by a variety of Statements, anecdotes, and suggestions relative to the great subject of Temperance. Although it has been published but a few weeks, about fifty thousand copies have already been sold.

☞ At a meeting of the Council of the Massachusetts Temperance Society, Sept. 25, 1834, the following Preamble and Vote, were unanimously adopted:—

The Council of the Massachusetts Temperance Society, having examined the *Temperance Family Almanac*, published in *Boston* by Messrs. Russell, Odiorne & Co. No. 134, Washington street, and Ford & Damrell, Wilson's Lane, near State street, are of opinion that its extensive circulation will be useful to the Temperance cause; therefore,

Voted, That it be recommended to the several Country Societies, to endeavor to procure its introduction into all the towns of their counties, and in other ways to promote its circulation.

JOHN C. WARREN, *President.*
J. G. STEVENSON, *Sec'ry.*

Traders, and Secretaries of Societies supplied for distribution at low prices by
oct 18 RUSSELL, ODIORNE & CO.

FAMILY MEDICINE STORE.

JOSEPH L. MOFFAT, has recently opened in Chambers Square corner of Chambers and Poplar streets, a Retail Drug Store, where he offers for sale a new and well selected stock of Drugs and Medicines, every article of which he will warrant to be of superior quality.

J. L. M. having been regularly apprenticed in one of the best establishments in the city and having had long experience in answering the prescriptions of Physicians and in compounding Medicines feels no hesitation in assuring the citizens of West Boston, that he will not be excelled by any, either in the care or accuracy of his preparations.

In order to avoid the occurrence of any error, no vial or parcel will be allowed to leave the store without its appropriate label, excepting, Physicians Prescriptions, in which case the recipe (or a copy of it) will be retained and numbered, and a corresponding number marked on the Vial or Parcel.

Family Medicine Chests carefully put up or replenished. Teeth Brushes, Choice Perfumery, Fine Toilet Soaps and such other Fancy articles as are usually found in a Druggists Store. oct 18 3tis

NEW ENGLAND MAGAZINE.

THE New England Magazine of Oct. is Just Published, by J. T. Buckingham, Congress street, Boston. oct 1

LIBERAL PREACHER FOR AUGUST.

JUST published, at 134 Washington St. The Liberal Preacher for Aug. 1834, containing a Sermon by Rev. Samuel K. Lothrop, of Boston, Mass.—"Self-Deception." oct 18

PARAGRAPH BIBLE.

THE Holy Bible, containing the Old and New Testament, translated out of the original tongues, and with the former translations diligently compared and revised. The text is arranged in paragraphs, such as the sense requires; the divisions of chapters and verses being noted in the margin, for reference.

ADVERTISEMENT. Lest any one who sees this Bible should imagine that it is a new translation, or an amendment of the old,—he is assured that not a word is altered from the common copies. The arrangement is new, and is intended to prove that the Bible has beauties which have hitherto been obscured by an improper and almost ridiculous subdivision of its sacred contents.

Just published by PERKINS, MARVIN & CO. 114 Washington street. oct 11

BOOK AND JOB PRINTING.

I. R. BUTTS has removed from School street to No. 14 Water street, corner of Devonshire street, where he is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.
sept 20 ep I year

MR ABBOTT'S LECTURE.

THE duties of Parents, in regard to the Schools where their children are instructed. A Lecture delivered before the American Institute of Instruction, at their fifth annual meeting, By Jacob Abbott. Published by the order of the Institute. For sale by CARTER, HENDEE & CO. 131 Washington Street. Price Two Dollars per hundred.

It forms a duodecimo pamphlet of sixteen pages and is afforded at the above low price, for the purpose of distribution. sept 13

GEO. H. GAY, Surgeon Dentist, has removed from No. 1, La Grange Place, to No. 12, Milk-st. nearly opposite the Mansion House, where he will attend to all operations on the TEETH.

Reference to W. P. GREENWOOD, Surgeon Dentist, and Dr M. S. PERRY. sept 27

FOREIGN BOOKS.

A LARGE assortment of Elementary and Classical Foreign Books for sale at S. BURDETT & CO.'s Store, No. 18 Court street, in the following languages, viz—

French—Spanish—Italian—Portuguese—German Dutch—Danish—Swedish—Polish—Russian—Modern Greek—Latin—Greek—Hebrew—and other Languages, ancient and modern. istf oct 4

PORTRAIT OF MISS MARTINEAU.

FOR sale by the subscribers a fine lithographic Engraving of Miss Martineau—pronounced an excellent likeness. Price 37 1-2 cts.
Oct 4 RUSSELL, ODIORNE & Co.

TEST OF THE CHRISTIAN CHARACTER.

REV. DR EATON'S SERMON, on the "Test of the Christian Character" is for sale in this city by B. H. Greene, No. 124 Washington St.

THE UNITARIAN.

JUST Published, by James Munroe & Co. Cambridge, and Russell, Odiorne & Metcalf, Boston. The Unitarian of October. Oct 6

SCHOOL FOR YOUNG LADIES.

THE next quarter of the subscriber's School for Young Ladies, at No. 27, Mount Vernon street, will commence on Monday, the 1st of September next. JOSEPH HALE ABBOT.
aug 30

WORKS OF RAMMOHUN ROY.

THE Theological writings of this distinguished man are for sale at 134 Washington street. They consist of the "Precepts of Jesus," and the First, Second, and Final Appeals to the Christian Public, in defence of the course he had pursued in regard to the dissemination of Christian principles among his countrymen; and in opposition to the attacks of the Baptist Missionaries. Aug. 30.

BEAN'S ADVICE.

THIS popular marriage present may be had at the Christian Register office, neatly bound in morocco, and also in figured cloth,—as usual at reasonable prices to booksellers and clergymen. Aug. 5.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 133 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

Spurzheim's Work on Insanity, 1 vol. 8vo.

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol. 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol. 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1 vol. 8vo, with plates.

Combe's Element's of Phrenology, 1 vol. 12mo.

Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.

Also, just publised, for sale as above,

Combe's Lectures on Popular Education, 1 vol. 12mo.

Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol. 12mo.

A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.
sept 13

EMERSON'S READING BOOKS.

THE FIRST-CLASS READER, a Selection for Exercises in Reading, from standard British and American Authors, designed for the use of Schools in the United States. Price 50 cents.

THE SECOND-CLASS READER, designed for the use of the Middle Class of Schools. Price 31 cents.

THIRD-CLASS READER, designed for the Younger Classes in School. Price 20 cents.

These three works, prepared by Mr B. D. Emerson, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organised into three permanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of these pupils who may be supposed to hold a place in that class, for which it is designed: the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the series, to that of the most maturity.

Mr Emerson's new Reading Books are highly recommended by Mr Walker, Principal of the Philadelphia High School—by Mr Spear, Principal of the Roxbury Female High School—by Mr Eastman, Principal of the Roxbury Grammar School—by Mr Lamson, Principal of the Abbot Female Academy, Andover—by Mr Coffin, Principal of the Coffin School, Nantucket—by Mr Adams, Principal of the Lynn Academy—and by numerous other instructers in various parts of the United States, who have introduced them into their schools. Probably no new reading book in this country has so soon come into so general use. This result, however, might have been expected from the great reputation of Mr Emerson as an Instructer and an Author; from the taste and judgment evinced by the selections; and from the attractive manner in which they are published; while the price is lower than that of any school book of similar size.

These Reading Books are favorably noticed in the Annals of Education, and in various other literary journals. The editor of the Salem Observer, in an elaborate and discriminating article on reading books, says, "Mr Emerson's Reading Books, contain less of the froth of literature, less of the pedantry of learning, and more reading that is at the same time both interesting and instructive, than any other of our American Class Books." The Lowell Observer says, "We know of no books which for beauty of selection, for purity of sentiment, and for variety of expression, that will compare with them." Want of room compels us to omit numerous other favorable notices that have been expressed by the periodical press throughout the country.

In addition to the above, the publishers are happy to state that these books have been introduced into the Preparatory School of the University of Pennsylvania; and into very many of the best schools in Pennsylvania, Delaware and New York.

School Committees, Inst

POETRY.

FOR THE CHRISTIAN REGISTER.

THE BEAUTY THAT PERISHETH—NEVER.

Forth in the gush of morning's light—
I stood, as fled the shadows by;
The valley's mists had gone from earth,
To brighten in their kindred sky:
And soaring birds, and flow'rets fair,
Poured songs and incense on the day,
When lo! a voice breathed soft in air,—
"These glories,—beauties,—they decay."

'T was evening's calm and magic hour,
We stood upon a fountain's brink;—
The Lord of Day resigned his power,
And 'neath the western wave 'gan sink:
And lo! on yonder golden sky—
"His trailing, purple robes behold:"
Yet while we gaze they fade and die,
And Night's dark curtains all enfold.

The queenly Moon looked down from heaven;—
We floated o'er a lake's still sea;
'T was music's hour,—the star-gem'd Even
Bade each unholy passion flee;
And they obeyed,—each heart reposed;
But as we sped our tranquil way,
Again that warning voice was heard,—
"Beauties of nature pass away."

* * * * * *

Charms of our earth,—ye all see decay;
Orbs of yon Heaven,—your lights fade and are dimm'd.
The song-birds are mute,—and the lake's placid bay
Sees thy bark wildly tossing, its sails all untrimm'd:
Fierce passions are roused,—oh, is there nought here?
Speak, speak, Holy Spirit! is change all our lot?
"Peace, doubting immortal,—subdue thy wild fear,
—The *Beauty of Holiness changeth not!*"

X.

THOUGHTS ON THE HOLY LAND.

La Martine is acknowledged to be the first living poet in France. The following beautiful stanzas are from his Farewell, recently addressed to the French Academy of Marseilles, (of which our lamented Rostan was a member,) on the eve of embarking for the Holy Land. We take them as translated in the Foreign Quarterly Review. What Christian will not feel their thrilling power?—*Baptist Mag.*

I have not yet felt on the sea of sand
The slumberous rocking of the desert bark,
Nor quenced my thirst at eve with quivering hand
By Hebron's well, beneath the palm trees dark;
Nor in the pilgrim's tent my mantle spread,
Nor laid me in the dust where Job hath lain,
Nor, while the canvass murmured overhead,
Dreamt Jacob's mystic dream again.

Of the world's pages, one is yet unread:—
How the stars tremble in Chaldea's sky,
With what a sense of nothingness we tread,
How the heart beats when God appears so nigh;—
How on the soul, beside some column lone,
The shadows of old days descend and hover,—
How the grass speaks, the earth sends out its moan,
And the breeze wails that wanders over.

I have not heard in the tall cedar top,
The cries of nations echo to and fro;
Nor seen from Lebanon the eagles drop
On Tyre's deep-buried palaces below:
I have not laid my head upon the ground
Where Tadmor's temples in the dust decay,
Nor startled, with my footfall's dreary sound,
The waste where Memnon's empire lay.

I have not stretched where Jordan's current flows,
Heard how the loud-lamenting river weeps,
With moans and cries sublimer e'en than those
With which the mournful prophet stirred its deeps;
Nor felt the transports which the soul inspire
In the deep grot, where he, the bard of kings,
Felt at the dead of night, a hand of flame
Seize on the harp, and sweep the strings.

I have not wandered o'er the plain, whereon,
Beneath the olive-tree, THE SAVIOUR wept;
Nor traced his tears the hallowed trees upon,
Which jealous angels have not all outwept;
Nor in the garden watched, through night sublime,
Where, while the bloody sweat was undergone,
The echo of his sorrows and our crime
Rung in one listening ear alone!

Nor have I bent my forehead on the spot
Where his ascending footsteps pressed the clay;
Nor worn with lips devout the rock-hewn spot,
Where, in his mother's tears embalmed he lay;
Nor smote my breast on that sad mountain-head,
Where, even in death, conquering the powers of air,
His arms, as to embrace our earth he spread,
And bowed his head to bless it there!

MISCELLANEOUS.

[From the Missionary Herald.]

WESLEYAN MISSION IN THE FRIENDLY ISLANDS.

GENERAL VIEW OF THE ISLANDS.

What are usually called the Friendly Islands include, not only the Tonga group with Eua, but also the Hapae or Haabai group, Haafuluhao or the Vavou group, and Niua or the Kebel's Islands—about two hundred islands in the whole; many of which are very small and without inhabitants, but others are thickly peopled. Till very lately, the inhabitants were living in the grossest idolatry; but the Sun of righteousness has arisen with healing under his wings, and many of the benighted natives of these islands have seen a great light. They now give glory unto the Lord, and declare his praise in the Islands.

The people who inhabit the above-mentioned islands all speak the same language; and, except those who have embraced Christianity, worship the same gods, or gods of the same name and nature, for they are all vanity and lies. The other groups have acknowledged Tonga as the head; and have generally brought yearly offerings, as a token of their submission.

Tonga—is the largest of the islands, and contains more inhabitants than any other island in these seas; it is thought to contain about ten thousand. These are under different chiefs; of whom Tubou, or Josiah (our chief,) is acknowledged the head. Tubou was baptised in 1829, and has held fast his profession. So mild is his government, that one is reminded of the state of the Israelites, when there was no king, "and every man did that which was right in his own eyes. It is thought that if Tubou had used his influence among his chiefs and people, hundreds, who at this time worship dumb idols, would have been worshippers of the true God. However, the Lord is carrying on his work: his name is made known in every part of the land; and some are leaving the enemy's cause almost every week, and joining us at this place: this they prefer to continuing in their own villages to serve the devil. Many of the chiefs who occupy important districts at Tonga are opposed to religion, and will not allow the worship of God to be carried on in their territories; so that those of their people who wish to serve God have to escape to our place as a refuge, or they would be expelled by their chiefs. However, I hope the day is not distant, when we shall gain a glorious entrance into every part of this populous island: for although a few of the chiefs persecute us, yet it is very mildly; and we are on good terms with some of the head chiefs, who have heard with patience our statements of the vanity and sinfulness of idolatry, and the importance and blessedness of true religion.

The districts of Tonga are, 1. Nukualofa, which is the residence of Tubou: 2. Hihifo, a populous district under a chief called Ata: 3. Bea, a strongly fortified village, governed by a chief named Taufa, or Fae: 4. Mua, another principal district at the east end of Tonga, ruled by Balu and Fatu: 5. Vaini, a populous village ruled by Maafu, a blind chief: 6. Houma, very populous, between Hihifo and Bea.

Connected with Tonga is Eua, a very fine high island, about twelve miles from Tonga, and will be a fine station for a missionary: we hope, ere long, to be invited to give instruction to its inhabitants. Some of the worshipers of God are on the island now; who will be a seed, I hope, which shall spring up and bear fruit to God.

Hapae or Haabai Islands. These are very numerous, but generally small: eighteen of them are inhabited: they lie to the north of Tonga, at the distance of eight or ten hours' sail, or about fifty or sixty miles. The island called Nomuka is one of the nearest to Tonga.

The present king of the Habai is the son of the late Tubontoa. He is nearly related to the present Tubou at Tonga, and does credit to his Christian profession: he has a very strong hatred of idolatry and his former superstitions. The Lord has used him for his glory. May he use him more and more, and then crown him with eternal life!

Haano is one of the most northerly islands of this group; and is about one hour's sail with a fair wind, from Lifuka.

Vavau Haufululao Islands. This group lies to the north of the Haabais, and is about 50 or 60 miles from Haano, that is, a day's sail with a fair wind.

Niua, or Kebel's Islands. These are two in number. They are not very near to each other, and lie between Vavou and the Samoa group, called the Navigator's Islands. The island which is frequented by the Tonga people is not large; and, from the best accounts which I can get, has not more than three to four hundred inhabitants.

CHANGE WROUGHT BY THE GOSPEL.

Several statements authorise the hope that the great work of God already accomplished is only the commencement of a more signal and extensive triumph of the gospel in these interesting islands. Even in this early stage of our operations, from eight to ten thousand persons have renounced idolatry, and embraced Christianity, in the last six years, at these islands. What Christian heart does not bound with grateful exultation? "The Lord hath done great things for us, whereof we are glad. To him be the praise ascribed, both for the work itself, and for the grace given to our society and its missionaries, by the employment of their humble instrumentality in the achievement of results so beneficial and delightful.

There are from six to eight thousand persons at this island (viz. Tonga) who are yet living in the grossest idolatry. The Tonga people have many gods, such as birds, fishes, reptiles, horses, canoes, clubs, whales' teeth, mats, plants, spirits of departed chiefs, infernal spirits, etc. To these they apply in their distress, and offer pigs, yams, cloth canoes, and property of various kinds. They pray, cry, and cut themselves, cut off the fingers of their children and friends, and sometimes strangle their friends, to appease their gods! Let then the friends of missionaries help! There remains much ground to be possessed. Send us more missionaries—hold us up by your faithful prayers!—and God will bless us.

NOTICES OF THE NAVIGATORS' AND FEEJEE ISLANDS.

The appellation of "Friendly Islands" is often taken in so wide an extent as to comprehend under it these two groups of islands; and, in fact, all the groups between the Society Islands on the east, and the Autralasian Islands in the same latitude on the west.

The Tonga people go frequently from Niua to the Samoa group, or Navigators' Islands, in two days of fine weather. The principal islands are five in number, and the inhabitants are very numerons: they appear very mild in their manners, and open to receive instruction; but are living in the grossest idolatry.

The *Feejee Islands* lie to the west of Tonga, and are about a day and night's sail from it. They are numerous: five are said to be large: Ambowa is the principal island, the king of which has great influence over all the other islands. The Tonga people frequently visit this group, in order to obtain canoes. The island to which the Tonga people generally go, is named Lakemba, the chief of which is related to them; and many of the people on this island speak the Tonga language. The Feejeeans are very numerous, and are a noble race of men. They are brave and hardy, but much addicted to war; so much so, that they always have war instruments about them, by night and by day.

In several of the islands, if not in all, they are quite naked until they are 17 or 18 years of age; and, after that period, wear only a very thin and narrow piece of native cloth. They are a very ingenious people, and very quick at learning any thing: some of them have been received into the church of Christ at Tonga and at Lifuka, and some have been taken to the church triumphant; but the inhabitants of this group are, at present, deeply sunk in wretchedness and idolatry. When a Feejee chief dies, his wives are strangled, that they may accompany him to the other world: they have many other bloody and cruel superstitions, by which their wretched lives are brought to a termination. Our way is, I trust, opening among them: and that, ere long, the gospel trumpet will be sounded in all the islands of the whole group. I am happy to learn, that, out of the crews of three ships which have been wrecked within the last year and a half at these islands, no man has lost his life by the savage Feejeeans: a few years ago, if a vessel had been wrecked at any of these islands, every man would have been killed, and many of them eaten: this circumstance shows that the tone of feeling at the Feejee group is improving; and that the Lord is causing his great name to be known among this long lost part of the human family.

[From the Southern Religious Telegraph.]

SOUTH AMERICA.

The last number of the Literary and Theological Review contains a highly interesting article on "South America," written by Theodore Dwight, Jun., from which, as we have not space to insert it entire, we make the following extracts. By the statements they present relative to the progress of education and the diffusion of knowledge among the people, it appears, that principles are in operation which, it may be reasonably hoped, will tranquilize the discordant elements which have rent those Republics, overthrow the foundations of ecclesiastical tyranny and superstition, and prepare the people to receive and appreciate the blessings of civil and religious liberty, good order and government, such as are secured by the republican institutions of the United States.

* * "The indifference which is so extensively felt in this country, with respect to the condition of the southern portion of our continent is, in our view, much to be lamented, and that on several accounts. When regarded in their proper light, the changes which have taken place there within a few past years, are calculated to give us instruction as well as encouragement. Yet we, by common consent, turn from the contemplation of that continent, vast as it is, and intimately as Providence has connected it with our own. We refuse to study its condition, we ask no questions concerning its prospects, we even content ourselves without an inquiry, whether there be instruction in its history. And this indifference appears to pervade almost all classes among us. Lovers of romance have as yet discovered nothing attractive in its scenery, its mingled society, or its political agitations; statesmen look upon the past, the present and the future, almost without an attempt to trace either cause or effect; the merchant hardly inquires what are the products of its innumerable hills and valleys, or why the rivers delay to bear them to the coasts; while the philanthropist seems to have forgotten, that millions of his fellow-men have there freed themselves from an oppressor, who alone forbade the approach of those who might do them good."

The writer proceeds to speak of the causes of this indifference—of the grand scale on which that part of the world has been constructed—and of the state of things before the revolution which delivered it from the yoke of Spain. He then remarks:—

"The revolution in South America has forcibly illustrated the importance of knowledge to all the great interests of man. The South Americans have passed through a course of trial peculiarly adapted to teach them this lesson. Their oppressors long pursued a determined warfare against knowledge; regarding public ignorance as a means of perpetuating their domination. The first appearance of a better state of things was partly owing to the influence of education on the limited scale in which it existed under the former system. The warmest advocates of liberty were those who had been in the universities, and who fortunately were found scattered among various professions and conditions of life.

"Mr Thompson, an agent of the British and Foreign Bible Society, after a residence of five or six years in different parts of South America, remarks in his book, published a few years ago, that the spirit of general education is identified in those countries with the cause of liberty; and that, so universal is the opinion in favor of learning, that he never heard it opposed except by a single individual.

"Learning, as has been already intimated, was not entirely neglected under the system formerly maintained by the Spaniards in South America. The convents in many instances had schools; the missionaries pretended to teach something to the Indians; and the instruction of slaves in the catechism was to some extent required: but the systems and objects of instruction were such as to afford very little improvement. Reading and writing were then, and still continue to be rare acquisitions among the inferior classes; and the same prejudices against affording to females even the elements of education, which are so deeply and extensively planted in Spain, became, if possible, more firmly rooted under the more debasing system extended over our southern continent. The only instruction which females received, was given them by nuns in their convents, who of course infused into their pupils their own views of the world and society,—views at war with the active duties of life, and calculated to unfit, rather than to prepare them to act their part as sisters, wives, and mothers. The tendency of this kind of education has been traced in some of the South American publications with vividness and force which might be expected from writers, who have seen it practically developed in real life. Rarely has a more just and pungent satire been drawn on any plan of education, than one which appeared a few months since in the Government Gazette of New Granada on this system, wirtten at the time of the foundation of the female college, of which we intend to make more particular mention hereafter.

"Not a small number of colleges existed in different parts of South America, some of them from very early times. In the various capitals also, there were universities on the general plan of those in Spain, but in some instances burthened with restrictions peculiar to themselves. That of Mexico was founded in 1551. The colleges were designed for the education of a few of the privileged classes; some being exclusively appropriated to youths of Spanish extract, while those of native blood were excluded. They subserved the objects of the government, by educating those destined to the learned professions and the army, but were chiefly subsidiary to the church. Many of the youths educated in the colleges were trained to the service of sacristans, and alternated the chanting of Latin, genuflections, and the swinging of censers, with their daily studies. Scholarships, or *becas*, were endowed in some of the colleges, and their incumbents generally became priests, as these institutions were to a great extent preparatory only to the seminaries from which the priesthood proceeded.

"The course of study in all the colleges and seminaries, as it may be presumed, was exceedingly defective and vicious. A distinguished Mexican has stated, that the whole system was expressly designed to make men passive slaves of monarchical and ecclesiastical authority. The reformers of learning in South America, who have undertaken the improvement of these institutions since the revolution, found them centuries behind the rest of the world. The natural sciences, those splendid fabrics which so highly distinguish the present day, and in the construction of which multitudes of great men have esteemed it an honor to key an arch, or to infix a stone, were totally unknown; while the intricate and delusive dialectics of the schoolmen, occupied the place of rational argument in the speculative branches. So few were the branches professedly taught, and so barren the authors which were placed in the students' hands, that one might be at a loss to account for the time consumed in the colleges, were it not known that the Latin alone occupied several years. This feature in the plan of education has ever proved in Europe, as well as in America, one of the great barriers between the poor and the acquisition of knowledge. In Italy, Spain, and Catholic Europe generally, the student is required to devote years to Latin, before he is introduced to any of the branches of practical knowledge, or to pursue the study of any profession. This system of education was so identified in South America with the depression of the people, that while the friends of liberty have ever combated it, the adherents of the old regime and the aspirants after arbitrary command have alike endeavored to maintain it."

The writer confirms this statement by giving a sketch of the course of study formerly pursued at one of the colleges at Bogota. But this and other colleges were revolutionized when the power of Spain was broken.

"The colleges of Bogota (Mr Dwight remarks) are now on a footing vastly improved; and being very ancient, and well endowed, must have great effect on the country. Colleges existed also, at the time when the report was printed, in all the provinces of New Grenada except Veragua, Riohacha, Neiva, Choco, Cazanare, and Buenaventura; and those of Panama, Santamarta, Mompox, Sanjil, Socorro, Ibagna and Pasto, were in an improved condition. These and other colleges hold their regular anniversaries; and schemes of their exercises, given in a much more detailed form than our own, have since been received in this country. A considerable number of youth, in all parts of that republic, are zealously devoting themselves to science and literature, under advantages far greater than those presented before the revolution.

"But the most interesting, as well as promising, of the institutions of that country, is the *Female College*, which was formed at Bogota about two years ago, under the express direction and superintendence of the government, and is supported by the funds of two suppressed convents, and the income of certain private endowments. A lady of distinguished intelligence is the President; and a course of study has been pursued there for some months, which, although not equal to that in many of our female academies, is still a great advance on any system of female education before adopted in South America, or as yet permitted in Spain. This institution,—the first on a similar foundation in America, if not in the world,—is designed for future elevation and extension; and its establishment should awaken our hopes that its influence will be felt not only in New Grenada and South America, but ultimately also in the mother country."

RELIGION AS AFFECTED BY CHANGE IN SOCIETY.

The following lively introduction to an article, in the Eclectic Review for August, on "Systematic Theology" is applicable with very little allowance to a large portion of the United States.

In the present day, no kind of knowledge, it may be safely affirmed, stands any chance of keeping its ground, and of retaining its hold, which is accessible only to 'painful' students in the dead masses of crude ore which served as the literary currency of other times. Few persons will now-a-days undertake the toil of smelting a folio tome, to extract the pure metal. Nay, not only is the reign of the folio dynasty of literature past away, but even octavos have for some time been declining in public favour, and every work, to be popular, must now be brought within the most modest dimensions of a cabinet or pocket volume. One would think that we had become a nation of peripatetic students, and that hence arises the demand for portable literature. But *multum in parvo* seems to be adopted as the popular motto in all things. Every thing must now be done in a little time, or brought within a little compass. Medicine, food, knowledge, are all taken in smaller quantities than they used to be. Less physic is taken; people do not sit so long at their meals; less wine is drunk; the intemperate get intoxicated with smaller doses of more concentrated poison; and every thing proceeds more rapidly—a rail-road pace. No wonder, therefore, that people read less, and are more impatient readers. There is a bustle, an excitement, a stir and strife in the social world at this moment, by which every body and every thing are more or less affected. The steam is on, and at high pressure, and the minutest wheel feels the acceleration.

It is not necessary to inquire here into the causes which have produced this state of society. Some persons may be disposed to consider it as the result of hyper-civilization. We think that it is explained by the intense competition consequent on a rapidly increasing and condensed population, together with a multiplication of the objects of desire through the progress of luxury and artificial refinement,—and added to this, the wide, equal and rapid diffusion of knowledge, by which the physical energies of each individual are multiplied. But, whatever be the cause, it becomes an important consideration, what have been and are likely to be the *effects*, as regards the most vital and momentous interests of the community.

In the first place, it is sufficiently obvious, that the religion of a people so circumstanced, must be of a very different character from that of a community in a more inert state, and in which the pulse of intelligence beats slower. We speak not, of course, of the matter of belief, the *credenda* of the acknowledged or established faith, but of the living religion as embodied in the sentiments and conduct of the people at large. A religion of grave formalities, of decent routine, of implicit credence and hereditary conformity, is not suited to the wear and tear of such stirring times. And again, a religion of casuistry and scholastic technicality, a polemical or recondite or mystic religion, cannot at such a time, if ever, be the religion of the many. The religion of the present day, to suit the times, must be a real business. As seasons of persecution winnow the Church, by detecting the hypocrite and separating the true from the false professor, so, it seems to us, the state of society in which we live is adapted to winnow theology, and to separate the chaff of man's wisdom from the heavenly grain. Creeds, symbols, and articles of faith no longer possess any authority: they are regarded as the leading strings of intellectual childhood. They cannot, in the nature of things, possess the authority of evidence, the only authority upon which truth can now be safely based. The religion of the Bible is the only religion that will stand the crucible; and it is a gratifying circumstance, that never was there so general a disposition, among all classes of professed Christians, to defer to its authority, and to abide by its decisions. The Bible Society is, in this respect, admirably *timed;* it meets the spirit and specific wants of the day. We recognize the Divine wisdom in the peculiar adaptation of this great institution to the present state of the Church. Whatever Church is in danger, God be praised, the Bible is not in danger. This great bulwark of our national faith will defy all assaults of infidelity, whatever may become of the bastions and outworks which have been thrown up by human hands. And the religion which the Bible teaches and produces, must be safe.

True religion is entirely and equally adapted to all stages and states of society. It is the only faith which teaches how to suffer, to endure, or to combat, as well as to overcome the seductions of the world. But the characteristic features of the times are, knowledge and activity, and it is in the shape of intelligence, of science, and of practical beneficence, that the leaven of true religion must now diffuse itself through the social mass. It is the age of utility: religion must commend itself as the most useful of all things. It is the age of legislation; religion must be seen to be at once above all legislation, and yet the basis of all. It is an age of general education: religion must be made, not a *condition* of education, nor its end, but 'part and parcel' of the knowledge which educates; being the highest kind of knowledge, that which alone superinduces spiritual upon intellectual life, and thus developes the entire capacity of man. But this knowledge cannot be learned by rote, or taught by the mechanism of a creed; it must be begotten in the mind, rather than imparted to it. Religious truth is a light which gives light by producing the very organ that perceives it. Once more, ours is a busy age. Religion must then deal as with men of business, using few words and practical arguments; making good her claims to attention as relating to the most urgent business, the most profitable of speculations, the most certain insurance, the most gainful of adventures. Does not Our Lord himself sanction these metaphors, and teach us that religion, while it affords the sublimest contemplation to the contemplative, must, by the busy, be made a pursuit—the *first* pursuit, or it will be postponed to every other, and become a form, a name?

[From the London Christian Observer.]

ABOLITION OF SLAVERY.

Upon the day when these pages reach the eyes of our readers will have been accomplished that great measure of national justice and mercy, the Abolition of Colonial Slavery. No slave will henceforth be born in the British dominions; and the existing slaves will become apprenticed laborers for a limited period, which will probably be very brief, it being the interest of all parties to get over the transition as speedily as possible. We have no words to express what we feel on this heart stirring occasion. Never, we believe, did any nation perform so magnificent an act, with so enormous a pecuniary sacrifice, under the name of compensation; though we fully believe that both the nation and the colonies will find the abolition of slavery to be pure gain; and that in this, as in all other matters, in keeping God's commandments there is great reward. Our first feeling on the occasion, we trust, is that of gratitude to the Author of all good, who has overruled the hearts of men to bring about this work of mercy. It is, indeed, so astonishing a consummation, when we consider the prejudices, the passions, and the real and supposed sordid interests, of some who opposed it, that we can scarcely believe that it is not a dream. Yet we feel that the air breathes more balmily, and the sun casts around us a brighter splendor.

With our thanksgivings would we unite our fervent prayers that He who in his Divine Providence has done exceeding abundantly above all that many of his servants asked or thought, would direct the issue to His own glory, the welfare temporal and spiritual of the parties directly benefited, and the best interests of our beloved country, which we love the more for this noble act of Christian duty; nor will we doubt that the Lord our God has purposes of favor towards us, when we see how He has inclined the hearts of our Government, our Houses of Legislation, our Monarch on the throne, and his subjects throughout the land, to discharge this costly debt of duty. Much also do we owe to those friends of humanity, living and dead, who have been the honored instruments of achieving so splendid a moral and national triumph. We name them not, as in specifying a few we must pass over many more, whose zeal was equal, and whose exertions were not less valuable, or only so in proportion to their more limited opportunities. The Stephens and Wilberforces, who have rested from their labors, and the Macaulays and Buxtons, who survive, must not be dissevered from the humblest promoter of village petition, or the cottage child who resisted the blood-drenched sweets of West India Slavery. One thing we are bound to add, that it is religion which has gained the victory. It was not the mighty arm of secular statesmen: their aid was often worse than useless; some of them ever prejudiced the cause on which they laid their hand: but the great body of religious persons throughout the land addressed themselves to the work, and looked, under God, to Christian men as their leaders, and He prospered their efforts. The work was begun in prayer, and it has ended in praise.

But prayer and praise are not enough: we must labor also. We have wrongs to redress; sorrows to assuage; ignorance to enlighten: immorality to suppress; and much that is base, barbarous, and anti-Christian to overcome. Slavery has left fearful wrecks behind it. It has consigned to us masses of human beings with the stunted intellectual growth of infancy, yet with all the vices of depraved manhood; men born in a nominally Christian land, yet immersed in all the superstition and depravity of the grossest Paganism. They must be watched over, fostered, humanized, civilized, and, by the blessing of God, Christianized. Humane laws must take the place of brute force; the whip must yield to wages; and above all, the Gospel of our Redeemer must be placed in their hands, and every effort made to bring it home to their hearts. We have to afford them Scriptural education; to send to them the word of life, and the ministers of Christ to instruct them in it. Great will be our guilt, and not small our danger, if we fail in these duties.

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